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CHAPTER 1

INTRODUCTION

Background

It is common knowledge that youth offending has become a significant problem in New Zealand; one that has led to the prioritisation of programmes which aim to reduce youth crime. Wraparound is one possible answer to this problem. It is a relatively new concept in New Zealand and was developed in response to a fragmented welfare state that continuously saw youth 'fall through the cracks'. Wraparound is a concept that has very promising outcomes but has not yet been given the opportunity to show its full potential due to matters which will be discussed later. The following literature review will examine the necessity for an evaluation of a programme like the Wraparound service provided by Te Whānau o Waipareira Trust.

According to Patton (2002a), as the researcher is the instrument in qualitative inquiry, it is essential to disclose information regarding the researcher's prior experiences, training, perspectives and background which are relevant to the current study. The purpose; to enhance the quality and credibility of the study's findings.

When deciding on a topic for my thesis, I always knew that I wanted to give back to the West Auckland community, in particular Te Whānau o Waipareira. After all, they had a great hand in shaping the person I am today, so I felt it was only my duty to give something back. To start, my prior experience with Waipareira dates back to when I was a child. My family has long been heavily involved with the Waipareira community. Since 1990 and quite sporadically, my father has also been the CEO of Te Whānau o Waipareira Trust (TWOWT). My childhood is filled with memories of growing up around Waipareira Trust and all the whānau who work there. As a result of these factors, I have developed a very strong link with Waipareira and the community as a whole and they were more than happy (but also a bit apprehensive given I was the "Boss' daughter") to have me on board as a researcher.

One of the areas I am very drawn to is working with children, youth and their families. I have been a tutor of college kapahaka for 10 years and it is with this experience I find I am able to relate very well to rangatahi and their whānau. The current study also has a focus on tikanga Māori processes within the Wraparound Waipareira Service (WWS). My background in tikanga, reo, kaupapa Māori and Māoritanga in general is extensive having been raised from the age of 6 months to 13 years old within te whānau o Hoani Waititi Marae. I live and breathe my culture every single day and with this I believe I am qualified enough to work alongside Māori with this project. I am also very much aware that in Māori terms, I am and will be a 'spring chicken' for a very long time; therefore, I have a group of valued Kaumātua at Waipareira to turn to for wisdom and help when needed.

This review will firstly touch on general youth offending in New Zealand, followed by a deeper exploration into Māori Youth Offending. Programmes available to youth at risk of offending both in New Zealand and overseas will also be explored in some detail. The background, history and overall model of the wraparound initiative will then be discussed as will the evidence base in which it is surrounded. Due to the large literature on different programmes available to at risk youth, it was impossible within the restrictions of this report to provide the reader with a description of each programme available. Therefore, I have selected a few programmes which are particularly relevant to the proposed research.

In this review, I will also look at Wraparound in New Zealand and with Māori in particular. Further discussing Waitakere youth services and the need for wraparound in West Auckland. Finally, we will review the literature which will provide a rationale for conducting a process evaluation of a wraparound service.

Youth Offending in New Zealand

The Youth Justice System in New Zealand is complex in nature. The Child, Young Persons, and Their Families Act 1989 (CYPF Act) is the governing legislative base that is responsible for child and youth offending in New Zealand up till the age of 16. The

primary aim of the CYPF 1989 Act is to minimise youth's formal involvement in the youth justice system while at the same time implementing programmes that hold them accountable for their actions (Youth Offending Strategy, 2002).

 Once a child or youth has committed an offence, they are either dealt with by Child, Youth and Family Services (CYFS), Police Youth Aid, Family Group Conferences or the Youth Court. The path followed depends on age and type of offending (Youth Offending Strategy, 2002). According to Becroft (2009), the strengths of the youth justice system lie within the Diversion Programme which aims to prevent any formal contact with the youth justice system, a specialist youth aid force which is exclusive to New Zealand and the family group conferences which ultimately shares control and responsibility for youth offending with the community and families. The challenges for the youth justice system on the other hand come in the form of needing more comprehensive statistical information regarding youth offending, improving family group conference outcomes, the development of sector-wide training to develop a specialised youth-specific work force, a better utilisation of community based services and the improvement of services to assist with a smooth transition from the formal youth justice system to the family and community (Becroft, 2009).

According to the most recent statistics on the matter, the rate of apprehensions and prosecutions of youth declined between 2002 to 2001 (from 43,225 to 33,481 apprehensions) with the most marked decline occurring between 2010 and 2011; particularly for youth aged between 14 and 16 years of age (Ministry of Justice, 2015). Furthermore, 40% of charges against youth are for property damages, theft and burglary related offences. This is consistent with past statistics which also noted that property related offences made up the largest proportion of child and youth apprehensions over the 1995 to 2008 period (Duncan, 2009). The number of youth dealt with and charged in court has decreased also and this is possibly due to the increase of the use of the family group conference system in addressing the offending and also with the use of a police alternative action plan. Males represent 79% of the youth offending population and the majority of youth facing court are between the ages of 15 and 16 years (Ministry of Justice, 2015). Given the general decline in youth

offending statistics, it is interesting to note that the proportion of young Māori offenders has increased in the last 10 years from 46% in 2006 to 62% in 2015 (Ministry of Justice, 2015).

Māori Youth Offending

From 2003 to 2005, Māori youth's proportion of the total rates of apprehension of 14-16 year olds rose from 45% to 48%. In 2006, 47% of 14 to 16 year olds who were apprehended were Māori (Chong, 2007). Taking into account that Māori youth make up a smaller percent of the general population; relatively speaking, it appears that Māori youth apprehension rates are more than twice the Pacific youth's apprehension rates and nearly three times that of the NZ European or other group (Chong, 2007). Judge Becroft (Principal Youth Court Judge) in his address to the Ngakia Kia Puawai conference (2005) stated that Māori youth offenders make up approximately 50% of all youth offenders, and in some Youth Courts, this figure is as high as 90%. Furthermore, Māori youth are on average three times more likely to be apprehended, prosecuted and convicted; with property-related offenses being the most common offense and violent offending on the rise (Whanake Rangatahi, 2001). The Māori population is generally a young one. Young Māori aged between 10–19 years make up a significant proportion of the total Māori population (21%) (Statistics New Zealand, 2008). Therefore high incidences of youth offending among Māori will have significant ramifications in terms of the future development of Māori.

Compounding the issue of youth offending is that Māori youth have also been identified as having higher rates of hospital admissions for mental health in comparison to non-Māori (Tassell & Hirini, 2004). Alcohol and drug problems were the primary diagnosis for 30% of recorded cases according to the Child, Youth and Family mental health database (Department of Child, Youth and Family Service, 2002. In particular, over half of Māori youth aged 14 – 18 years referred to CYFS were identified as alcohol and substance abusers (Department of Child, Youth and Family Service, 2002).

Furthermore, the incidence of behavioural disorders such as Conduct and Oppositional Defiant Disorder are seen more in Māori (11.3%) compared to non-Māori (4%).

According to Child, Youth and Family (2002), 45% of their clientele are Māori. Of this 45%, 55% are adolescents and children placed in care and 48% are in the Youth Justice System. Youth offending therefore becomes an extremely important factor in the overall disintegration of Māori mental health.

By tackling the issue of youth offending among Māori, we are ultimately looking at protecting and preserving the overall mental health of our rangatahi, which must be done within and across multiple sectors.

Risk factors leading to youth offending, although not specifically investigated for Māori, have been generally agreed upon as family discord, harsh discipline, poor parental supervision and negative parent-child relationships, substance abuse, poor school performance and attendance, mixing with antisocial peers and an overall aggressive/antisocial personality (Youth Offending Strategy, 2002). Furthermore, Whanake Rangatahi (2001) reported the following factors as being associated with Māori youth Offending; an unsupportive whānau environment, lack of positive identity and role models, peer pressure and the need for acceptance, lack of awareness of consequences of offending, boredom, lack of places to socialise, drug and alcohol misuse and abuse, the desire for money and possessions, poverty, problems with schooling, lack of basic skills and qualifications and difficulties finding a job, discrimination against Māori youth, mental health problems and the abuse of girls and young women.

The need for greater responsiveness of mental health services for Māori continues to be a priority (Minister of Health, 2006). Furthermore, improvements to mental health service delivery for Māori children and adolescents has been labelled as high priority particularly in the area of engaging Māori youth into mental health services and suicide prevention (Mental Health Commission, 2011). A report prepared by the Mental Health Commission, highlighted gaps in access to services, particularly for Māori and Pacific children and youth (Mental Health Commission, 2011). The report noted of particular importance that Māori youth are less likely to make a mental health visit to health

professionals than people from other ethnic groups and Māori youth also had twice the suicide rate of non-Māori (Mental Health Commission, 2011).

Factors influencing youth engagement in social services

The literature on engaging youth in social, health and mental health services is vast and diverse and suggests that programmes for youth development need to focus on empowering our rangatahi, giving them opportunities to make decisions that impact their own lives (Ministry of Justice, 2002; Tipene-Clarke, 2005). The literature on client engagement discusses the phenomenon in terms of client participation, adherence to treatment, motivation and the therapeutic alliance.

In order to truly discuss factors contributing to youth engagement, one must first discuss the barriers to psychosocial and health care, as seen from the viewpoint of youth and their families. In a study conducted by Nanninga, Reijneveld, Knorth, and Jansen (2015), adolescents and their parents expected significant barriers to psychosocial care. These perceived barriers were specifically in relation to treatment irrelevance, problematic relationship with therapists, and treatment demands. Interestingly, this study also found that while perceived barriers were substantial for both parents and adolescents, adolescents expected more barriers than parents did. Similarly, Garcia, Circo, DeNard, and Hernandez (2015) have noted that the anticipation of negative treatment and the internalization of negative attitudes and stereotypes are factors contributing to clients not engaging in services. In addition, Priesterand and colleagues (2015) found that barriers affecting youth engagement were related to personal characteristics; including personal beliefs that inhibit the individual's ability to mobilise internal resources to access care and structural barriers; which include service availability, disorder identification, provider training, service provision and racial disparities barriers.

The characteristics of therapists and social workers involved in the treatment and care of adolescents is an important factor in the positive treatment outcomes of youth

(Karver, Handelsman, Fields & Bickman, 2006). The clinician's behaviour and communication style can have significant impact on the therapeutic alliance (Leach, 2005). Ackerman and Hilsenroth (2003) conducted research examining the role therapist characteristics have on the quality of relationship between client and therapist. They provided a detailed list of therapists' personal attributes and methods used that were reported to be essential in establishing and maintaining a positive alliance with clients. These include trustworthiness, experience, confidence, lucid communication and accurate interpretation. The therapist's investment in the treatment relationship was also examined and found to be demonstrated through enthusiasm, interest, exploration, involvement, and activity. They also suggested that therapists with high levels of empathy who showed affirming, helping, warmth and friendliness, and understanding were more likely to have a positive rapport with their client (Ackerman & Hilsenroth, 2003). These views are echoed by Garcia and colleagues (2015) who state that empathy, respect, shared goals, trust, and collaborative work are critical components to maintaining a positive working alliance. Studies have also shown that adolescents who develop positive relationships with adults in community programmes strengthen youth voice, empowers them, which leads them to perceive benefits from programme participation (Messias, Fore, McLoughlin, & Parra-Medina, 2005; Serido, Borden, & Perkins, 2011).

Engaging parents in psychosocial care has been seen as a vital ingredient in youth participation in programmes also (Hanna & Rodger, 2002; Morrissey-Kane & Prinz, 1999; 2002). Morrissey-Kane & Prinz, (1999) reviewed a number of studies regarding parental expectations of treatment and therapy and found that their attitudes had a significant influence on help seeking, engagement and retention, and outcome of their child's treatment and care. As with the therapeutic alliance with adolescents, the development of positive and supportive relationships with parents has also been widely advocated as a key component of effective collaboration in family-centred practice (Hanna & Rodger, 2002; Karver et al., 2006; Morrissey-Kane & Prinz, 1999). Other studies propose that parental engagement in the treatment process is influenced by parents' beliefs about the cause of their children's problems, perceptions about their ability to handle such problems, and expectations about the ability of therapy to help

them (King, Currie and Peterson, 2014; McKay & Bannon, 2004; Miller & Prinz, 2003; Morrissey-Kane & Prinz, 1999)

Specific to the Wraparound concept, it is crucial that youth are involved in every decision that affects their lives (Alexander, 2008). It has been suggested that three essential factors are important in maintaining youth engagement in the wraparound process; working one-on-one with the adolescent to clarify their ideas and goals and to discuss with the young person effective ways of communicating these at wraparound meetings; that the worker facilitates the meeting well with the focus that the young person feels supported in their participation; and developing mechanisms for accountability of the wraparound staff, so that the young person and family are aware of the processes and steps that follows once the team has made its decisions (Walker, 2015).

Programmes for youth at risk in New Zealand and Overseas

The current issues facing the Youth Justice System is the lack of programmes being provided, especially those which provide culturally appropriate services, inter-sectoral services for those with multiple needs and community-based services (Owen, 2001). Compounding this issue is the consequent lack of resourcing available for these interventions. Furthermore, the over-representation of Māori in the youth justice system is of great concern, as this concern is coupled with issues of not having enough Māori specific programmes, by Māori for Māori. Other problems with funding and the quality of interventions, improvement of practice across government agencies and service providers are also issues hindering the effectiveness of current initiatives. Furthermore, it has also been noted that a lack of good quality information regarding offending and reoffending by children and youth has been of concern to the New Zealand justice sector for some time, which is necessary in developing targeted interventions (Chong, 2007).

The Youth Crime Action Plan (YCAP) (Ministry of Justice, 2013) was a report prepared to tackle the issue of youth offending in New Zealand. The report offers a number of

strategies and best practice guidelines for those working in the youth justice sector. These strategies include, partnering with communities, reducing escalation into the justice system and providing early interventions and sustainable exits. Crime prevention through community development, delivering early interventions for those at risk of offending and reducing opportunities and precursors to offending are methods recommended for the implementation of those strategies. The YCAP also touches on best practice guidelines for the delivery of effective interventions and propose that any intervention focus on addressing dynamic risk factors such as antisocial attitudes and association with criminal peer groups, developing educational skills while taking into account environmental issues affecting the young person (Ministry of Justice, 2013). The YCAP further states that interventions ought to involve the young person, their whānau and community, work holistically, focus on transition back into the community, encourage the young person back into education and involve a robust assessment that identifies the young person's needs and re-offending risks (Ministry of Justice, 2013).

Whanake Rangatahi (2001), a report by Te Puni Kokiri revealed a lack of cultural identity and discrimination as contributing factors to the likelihood of offending among Māori youth compared with non-Māori youth. Furthermore, they found that many at risk youths and their whānau were not receiving adequate or appropriate services, which rendered very low participation rates in programmes for at risk youths among Māori. They went on further to analyse a range of programmes and services available to Māori youth at risk of offending and highlighted initiatives such as Māori Community Initiatives for youth-at-risk of Offending, Police Youth at Risk of Offending Programmes and the Wraparound initiative as examples of effective programmes targeting crime reduction among Māori youth. This piece of research indicated that programmes aiming to reduce offending among Māori youth must be tailored to the needs of the individual and their whānau. Similarly, Judge Becroft (2005) called for programmes to be holistic in their approach, involving whānau and incorporating tikanga and whanaungatanga.

The following interventions are among the many that have been identified as exemplary treatment programmes for youth offenders and youth at risk of offending.

The Aggression Replacement Training (ART)

ART is a method of intervention that has received substantial support as being able to effectively address criminogenic need in youth (Holmqvist, Hill, & Lang, 2007). ART is an intervention that sees youth offenders and young delinquents as lacking the ability to deal with challenging situations in a constructive, pro-social manner. The intervention therefore aims to teach youths these skills via three approaches; skill streaming - where problem solving and pro social behaviours are taught; anger control training - where anger management and arousal control skills are taught and finally moral education training - which is a set of procedures taught and designed to raise awareness regarding fairness, justice and perspective. ART has been widely recognised as an effective means of treatment for reducing recidivism rates among youth offenders, this number is increased when ART is used with the individual's whole system (Amendola, & Oliver, 2010)

Multi Systemic Therapy (MST)

When reviewing the literature for programmes and interventions best prescribed for at risk youth, MST was frequently discussed as the preferred method of intervention (Curtis, Heiblum, Ronan & Crellin, 2009). MST is an intensive family and community based treatment programme which addresses the multiple risk factors of young offenders. MST sees the individual as part of a complex, interconnected system and attempts to deal with the young person within each of these systems. MST is provided in the family's natural environment and consists of different levels of therapy which are specific to the needs of the individual's ecological system (http://www.mstnz.co.nz/work.htm). Cutis and colleagues (2009) conducted a study in regarding the effectiveness of MST in New Zealand. They found that after the completion of an MST programme, youth and family relations were improved, youth were attending school more often, youth were removed from their home less often, and the frequency of offending behaviour was reduced. Their results also highlighted significant reductions in antisocial and related behaviours in youth (Curtis et al., 2009). MST has proven to be very successful among youth with serious behavioural difficulties

and is also seen to have long-term positive effects. MST is based on nine treatment principles;

- finding the fit between the identified problems and the broader systemic context,
- positive and strength focussed,
- increasing responsibility,
- present-focussed, action-oriented and well-defined,
- targeting sequences of behaviour that maintain the problems,
- developmentally appropriate,
- continuous effort by all those involved,
- evaluation and accountability of treatment interventions
- and treatment generalisation (Tiernan, Foster, Cunningham, Brennan, & Whitmore, 2015)

Programmes for at risk indigenous youth

In the author's quest to find research on programmes for 'at risk' indigenous youth, it became apparent that Native Indians were at the forefront of the provision of services that were culturally bound. Literature searches on programmes for indigenous peoples tended to highlight New Zealand, Canada, Australia and the United States due to their similar historical experiences.

The following will briefly describe a selected few of the programmes identified as promising practices for the prevention of crime among indigenous peoples in New Zealand, Canada, Australia and the United States.

Community Initiatives for Māori Youth at Risk

As part of the New Zealand government's aim to reduce the risk of offending and re-offending among Māori youth, fourteen police-sponsored programmes were funded which involved the collaboration between the police, family, school and the community. Programmes were delivered by the police via the coordination of different community

agencies. The programmes were based on Māori cultural values and principles and were designed to provide youth with a sense of belonging and confidence. An evaluation of the projects produced positive outcomes, with an overall decrease in offending behaviour by the youth in the programmes (Doone, 2000).

The Outdoor Classroom Gwich'in Tribal Council in the Northwest Territories, Canada

This programme is a culture-based crime prevention project designed for Aboriginal children aged 6-12 years. It has been designed to address some of the factors which place children in the Gwich'in communities at risk of offending. The programme is comprised of an outdoor camp, a morning breakfast programme and in-school programmes which involve life and communication skills, Elders, and traditional learning. Process and outcome evaluations of this project found significant improvement in school achievement for both boys and girls and improved social skills among boys ages 6-9 years (Chalmers & Cayen, 2004).

Sacred Child Project in North Dakota

The Sacred Child Project in North Dakota is based on The Turtle Mountain Band of Chippewa Indians Reservation and provides a service for children and their families with complex needs. This project was developed in response to the disproportionate representation of Native American children in foster care, group homes, residential centres, state hospitals and the youth justice system. The underlying philosophy of this programme is that each child is sacred; children must be embraced in unconditional love and care and be given the opportunity to become what the creator intended them to be. The goal of the programme is to ensure that children and families grow positively in mind, spirit, body and emotions. The programme aims to achieve this through employing a wraparound approach to treating academic and behavioural issues, building life-skills and re-unifying families. The Sacred Child Project focuses on the needs of the child and family through twelve areas: residence/housing, family, social,

behavioural, educational, safety, legal, health, crisis, spiritual, cultural and financial. Through these domains, the project aims to provide tailored treatment plans that are culturally competent utilising the natural and professional supports available to each family. Importantly, the programme is dedicated to bridging the gap between traditional healing practices and contemporary professional services
 (www.goodhealthtv.com/champions/2008/pdf/SacredChild.pdf).

There are many other programmes providing culture-specific services to indigenous youth; the Far West Area Rural Crisis Intervention Projects in Australia, the K'E' project on the Navajo Reservation, the United National Indian Tribal Youth Inc. and the Restitution Peace Project in Canada to name a few (Capobianco and Shaw, 2003).

CHAPTER 2

WRAPAROUND INITIATIVE

History

The term Wraparound has long been used to describe an intervention approach that surrounds youth and their families with services and supports tailored to their specific needs (Blau, 2008).

Reviewing the literature on the history of Wraparound saw a number of organisations in the early 1980's adopting the term and practicing it without a clear understanding of the concept or its guiding principles.

The history of the Wraparound initiative can be traced back to the 1970's in North Carolina. Dr. Lenore Behar of North Carolina coined the term Wraparound to describe the application of a variety of community services to the individual needs of families. North Carolina implemented this concept as an alternative for the institutionalisation of the mentally ill and in response to the settlement enforced by the Willie M. Lawsuit (VanDenBerg, Bruns & Burchard, 2008). In response to funding cuts for the development of community-based mental health centres, a lawsuit was instituted and forced the state to serve a set of violently mentally ill children and adults and developmentally disabled people in the community. As a consequence, North Carolina now has two parts to their mental health system; a state hospital system and a system of community based care (Fraser, 2000).

Since then, the term Wraparound has become more expansive and used as a description for the flexibility and comprehensiveness of service delivery, and as a method for keeping children and youth in the community. As a consequence, interpretations of the term Wraparound have become hugely varied (VanDenBerg, Bruns & Burchard, 2008).

The history of the Wraparound system of care can also be associated with the formative work carried out by John Brown and his colleagues in Canada, who operated the Brownsdale Programmes (http://www.vroonvdb.com/about_wraparound.html).   These

programmes were designed to provide needs-based, individualised services that were unconditional. Similarly, Karl Dennis and his work in the establishment of the Kaleidoscope Programme in Chicago in 1975, which was among the first to utilise private agency based individualised services also had a major influence on the Wraparound initiative. Dennis maintained that child-centred services were not an appropriate response to dealing with troubled children/youth because no child lives alone and that supporting the family as a whole is the key (Kendziora, 1999).

In 1985, the State of Alaska social services, mental health, and education departments consulted with Kaleidoscope and formed the Alaska Youth Initiative managed by John VanDenBerg. This initiative was to be based on the concepts of Wraparound whereby providing individualised, community-based care to youths who would otherwise be institutionalised. The effort was successful at returning to Alaska almost all youth with complex needs who were placed in out-of-state institutions. The majority of these youth were Indigenous Eskimo and Indian children (VanDenBerg, Bruns & Burchard, 2008). The huge success of this initiative saw immediate replication attempts by services in Washington, Vermont, and approximately 30 other states. This initiative was the first state-wide programme based on the Wraparound system of care (VanDenBerg, 2008).

Many movements have been formed in response to a growing need for the Wraparound Initiative. More importantly, these movements have been pivotal in defining the core components of the wraparound model, promoting Wraparound as an effective means in dealing with troubled youth in our own communities and pushing Wraparound to become part of mainstream mental health services (VanDenBerg et al., 2008).

Wraparound began as a philosophy as much as it was an intervention. Normal practice would see an intervention be tried and tested on particular focus groups, which has not been the case with Wraparound (Walker, 2008). Instead, Wraparound policies, components and practice processes have been established through continuous innovation on the part of families, wraparound trainers and providers around the nation. While this is seen to be the unique advantage of the wraparound initiative, it has also created difficulties around quality assurance (Walker, 2008). Furthermore, indefinable parameters meant that a research base on the effectiveness of wraparound was largely

invalid further affecting community based services' ability to secure government funding to run wraparound programmes.

As a consequence, and in response to a concern that many services calling themselves a Wraparound service were not actually implementing wraparound principles, and without a clear definition of what Wraparound exactly was, the National Wraparound Initiative (NWI) was established in order to define a wraparound practice model (Walker, 2008). Furthermore, a specific framework would also allow for the provision of robust, credible evidence for wraparound's effectiveness.

It is also important to note that as the wraparound initiative was being developed, so too were other frameworks with very similar values to that of Wraparound. These programmes include the development of Person Centred Planning, Personal Futures Planning which were frameworks developed to meet the needs of people with developmental disabilities and the Balanced approach to restorative justice which is an approach creating an individual plan that balances the community's needs for safety and restitution while simultaneously meeting the needs of the young person (VanDenBerg et al., 2008).

Principles

The Wraparound concept was born out of a need to decrease fragmented, uncoordinated and institutionalised care, which saw children, youth and their families thrown from service to service over a lengthy period without receiving appropriate services, which were ultimately ineffective. Wraparound is a philosophy of care which aims to rehabilitate a young person or child in their homes, using natural supports, family members and local community groups. Wraparound is a specific set of policies, practices and steps that are used to develop tailored, individualised services and supports for youth and their families (Walker & Bruns, 2006). The concept posits that a child will produce positive outcomes when both the child and family are involved and actively participating in their own rehabilitation. The target population for wraparound are generally youth at risk of out-of-home placement and at risk of offending.

Wraparound services work very closely with child and adolescent mental health services, the education sector, youth justice and child welfare sectors. Wraparound provides an alternative to residential treatment; it is more youth and family friendly and less expensive to the taxpayer and government (Walker & Bruns, 2006). The practical aspect of any wraparound programme requires a coordination of services across multiple human service sectors in the community, while keeping the young person in their home, with their families. A wraparound service is multi-modal with qualified experienced staff from different backgrounds blending their skills to provide effective interventions. Skills in health, mental health, education, occupational therapy, probation, social work, family therapy and outdoor education are blended together as is needed in the one spot under the same roof to provide for each young person's rehabilitation.

The NWI established 10 core principles from which Wraparounds foundations should be based upon (Bruns, Walker, & The National Wraparound Initiative Advisory Group, 2008).

1. Family voice and choice.
   Family and youth/child perspectives are sought and prioritised during all phases of the wraparound process. The team must provide options and choices so the plan reflects the family's values and preferences. This principle is in part an acknowledgment of the ongoing and long-term relationships between youth and their families and recognition of the fact that the family should have the greatest influence over the wraparound process. It also creates a sense of ownership of the plan, therefore more commitment. This principle posits that the likelihood of successful outcomes will come when the wraparound process reflects the family's perspectives and priorities.

2. Team based.
   The wraparound team must consist of individuals agreed upon by the family and committed to the family through informal, formal and community support and service relationships. The wraparound team needs to be totally committed to the well-being of the family as a whole. Family members must also be provided with

adequate information in order to make informed decisions on whom they may or may not want to invite onto their team.

3. Natural supports.

This principle recognises the importance of the support that a youth/child and their family receive naturally, for example, individuals or organisations whose connection to the family is independent of the formal service system and its resources (e.g., Marae, clubs, sports groups, etc.). The team must actively seek and encourage the participation of those who are part of their natural support system. Furthermore, the wraparound plan must reflect activities and interventions that draw on these supports.

4. Collaboration.

All team members must work cooperatively and share responsibility for developing, implementing, monitoring and evaluating the wraparound plan. Team members must reach a collective agreement on many decisions throughout the wraparound process. In doing so, each team member must be given the opportunity to voice their opinion and feel safe in the process.

5. Community based.

Service and support strategies need to take place in the most accessible, most responsive, most inclusive and least restricting settings possible. Furthermore, the services must facilitate and promote child and family integration into home and community life. This principle recognises and supports the idea that youth and their families who receive wraparound should have the opportunity to participate fully in the community.

6. Culturally competent.

The wraparound process must demonstrate respect for the development and enhancement of the values, preferences, beliefs, culture and identity of the child and family. This principle also acknowledges the fact that cultural beliefs are a

great source of strength for many families, which often create and make available natural supports.

7. Individualised.

   The wraparound team must develop a plan that is tailored specifically to the needs of the youth and family. This includes a customised set of strategies, supports and services. The plan should become unique only to the family.

8. Strengths based.

   As with drawing on the natural supports of the family, this principle is based on enhancing and improving the skills, assets, capabilities and knowledge possessed by the young person and their family. This principle recognises the fact that the family will one day be independent of wraparound and building on strengths will foster the ability to deal with negative situations independently.

9. Unconditional.

   The wraparound team will not ever reject, blame or give up on the family. The team must be totally committed to achieving set goals, even in the face of challenges. When faced with adversity, the team must continue to work together until each team member agrees that a formal wraparound process is no longer required.

10. Outcome based.

    The wraparound plan must be connected with measurable and observable indicators of success. The team must monitor progress according to the indicators and review the plan accordingly (Bruns, Walker, & The National Wraparound Initiative Advisory Group, 2008).

Phases

Engagement and Team Preparation. This phase involves initial contact with the young person and their family, creating rapport and putting in place strategies to stabilise current crisis situation. Preparing a team based on those involved with the clients on a professional and personal level. Take the information learnt from discussion with each team member and document according to the following labels: vision, strengths, needs and culture (Pierce, 2008).

Initial Plan Development. This phase involves the first meeting of all team members. Agreement must be sought on the overall purpose of the team. In this phase, the facilitator must do exactly that; facilitation. It is not up to the facilitator to overtake the meeting; they must guide and work collaboratively with them instead. Discussion around the identification and prioritisation of the families' specific needs must be agreed upon and subsequent goals in relation to each need must be developed also. Team member must then discuss and agree on who will be responsible for carrying out the action steps to meet the identified goals. Communication plan to be developed (Pierce, 2008).

Implementation. This phase marks an extremely important place for the team and the facilitator in particular. In this phase, the facilitator must regularly communicate with the team to ensure the plan is being carried out and put in place strategies in the event that a crisis occurs during this process. It is up to the facilitator to collect information on what is and is not working and focus on the achievements made by the team in regular meetings (Pierce, 2008).

Transition. Once the family has begun to move smoothly through the plan and goals have been achieved, team members slowly end their participation in the team as their need for participation decreases (Pierce, 2008).

Implementation

The NWI recommends six conditions for the implementation of a Wraparound Programme (Miles, Brown, & The National Wraparound Initiative Implementation Work

Group, 2011). Whilst communities are diverse in their needs and deliver Wraparound in different ways, the NWI asserts that there are still essential elements that must be adhered to. These elements are centred on community partnership; collaborative action; fiscal policies and sustainability; access to needed supports and services; human resource development and support; and accountability.

1. Community partnership is about the Wraparound programme encouraging collective community ownership and responsibility of the wraparound programme that is based on collaboration between key stakeholder groups.
2. Collaborative action refers to the transformation of the Wraparound philosophy into specific policies, practices and plans and ensuring that stakeholder groups have a firm understanding of these.
3. Fiscal Policies and Sustainability refer to the need to plan for the appropriate resourcing and funding of the Wraparound Programme. Fiscal strategies that truly meet the needs of the children and youth in wraparound services.
4. Access to needed supports and services refers to the organisation having established mechanisms for ensuring youth and their families have access to the wraparound process and the services and supports needed to implement their plans.
5. Human resource development and support refers to the organisation needing to support their staff in a way that allows them to fully implement the wraparound model. This includes developing clear structures so that staff can deliver their functions with high quality and efficiency.
6. Accountability refers to the organisations active efforts in developing mechanisms that ensure fidelity to the Wraparound approach, service quality and outcomes (Miles et al., 2011).

In addition to the systemic supports required above, Bruns and Walker (2010) further specify that organisational support is key to the successful implementation of a Wraparound Programme. As such, they state that those working in the wraparound programme are required to be provided with the appropriate working conditions to fulfil

their roles, including ensuring staff are maintaining appropriate caseloads, empowering the team to make important decisions regarding the resourcing needed to implement individualised plans and ensuring that staff have access to skill development, comprehensive training and support (Bruns & Walker, 2010).

Theory and Research

As mentioned earlier, because there is such a wide variation of wraparound services delivering a wide range of services claiming to be wraparound focused, it has been extremely difficult to measure the effectiveness of the initiative. As a result, much of the earlier research on wraparound demonstrated a lack of specification and a lack of evidence for effectiveness (Bruns, 2008). Furthermore, the fact that wraparound is value based rather than explicitly described creates space for varied interpretation and confusion among providers and the families. This has highlighted an issue of fidelity in the delivery of wraparound programmes (Bruns, 2008). The fidelity problem refers to the failure to adhere to the core principles of the wraparound initiative and will be discussed later on. This perspective was supported by Walker and Bruns (2003) in their evaluation of 11 national wraparound programmes. They found that less than one-third of teams had a plan with team goals. Approximately 20% of teams considered other alternative routes to meet the family's stated needs and only 12% of the interventions reviewed were individualised to the family (Walker & Bruns, 2003).

Furthermore, Suter and Bruns (2008) conducted a narrative review of available literature to identify the scope of wraparound outcome studies. Their review analysed 36 wraparound studies, over half of which had been peer-reviewed. Their review showed an increase in the number of publications with "Wraparound" in the title or abstract from 1990 to 2008. Conversely, the rate of published outcome studies has not increased in that timeframe. Furthermore, the rate of published outcome studies, every two years since 1990 has not exceeded 10 publications. This raises concerns for the evidence base of wraparound services.

It is important to note that in the review by Suter and Bruns (2008), the majority of studies (n=23) used a pre-test/post-test design with no control group. Although the majority of these studies found positive results in favour of wraparound, the nature of this particular design prevents the researcher's ability to make causal inferences; that the positive outcomes observed were a direct effect of Wraparound. Rather, the researcher is then limited to making associations instead. To that end, we will discuss only the research projects which have been carried out under an experimental design.

Notwithstanding, research on wraparound programmes has largely yielded positive results (Bruns, Walrath, & Sheehan, 2007). Although, up until recently, there has been a lack of rigorous approach to the study and evaluation of Wraparound services (Bruns, Walrath, & Sheehan). Wraparound literature consistently refers to nine major research studies in the field, all of which have been peer reviewed. These studies were also identified in Suter and Bruns' (2008) narrative review as being projects of more rigorous design. The nine projects were all experimental studies which investigated the outcomes of child and youth wraparound services in comparison to other more traditional mental health services.

The first of these studies investigated the outcomes for four groups of children who returned to or were diverted from residential placements (Hyde, Burchard & Woodworth, 1996). Three groups had wraparound introduced to them at different stages; after their return from residential placement, after receiving traditional methods and as an alternative to residential placement. The final group was made up of those who received traditional services instead of Wraparound. The results of the study found that after being in a wraparound process for two years, 47% of the wraparound groups had improved in regards to restrictiveness of their living situations, school attendance, job/job training attendance and serious problem behaviours. As for the control group, only 8% of children had improved on the same variables (Hyde et al., 1996).

Bickman and colleagues (1995) examined a demonstration project of wraparound through the Department of Defence. The demonstration group received both traditional and non-traditional methods of service, whereas the control group received treatment as usual. The results found higher utilization of wraparound services among the

demonstration group and no differences between the groups on outcome measures. Similarly, Resendez (2002) compared two groups of youth who were involved in the same mental health service but only one was receiving a wraparound system of care (due to funding purposes). Both groups showed significant improvements over a six month period and no between-group differences were seen. In both of these studies, a short time span plus high attrition rates may have contributed to the outcomes. More importantly, it is unknown in both studies whether or not the mental health services truly followed a wraparound process.

Pullman and colleagues (2006) conducted a comparison study over a two year period of youth involved in the juvenile justice system and receiving mental health services. One group was enrolled in wraparound and the other received conventional mental health services. The outcome of this project saw the wraparound group were much less likely to reoffend than the comparison group. During the follow up period, 72% of those in the wraparound group served detention at some point, whereas all of the youth in the comparison group served detention. Furthermore, of the youth in wraparound who did end up serving detention, they did so significantly less often than their peers.

Another study which investigated the effectiveness of the Wraparound in Nevada Programme compared youth receiving traditional mental health services with youth receiving wraparound. All youth were identified as having severe emotional and behavioural difficulties. The comparison study found that after 18 months of being involved with wraparound, 82% of youth moved to less restrictive environments compared to 38% of the control group. Mean scores on the Child and Adolescent Functioning Scale (CAFAS) for the youth in wraparound decreased significantly in comparison to the control group. More positive outcomes were also found for the wraparound group in regards to schooling behaviours (attendance, grade point averages, disciplinary action). Worth noting is the fact that this study also used the Wraparound Fidelity Index and scored highly on the scale in comparison to other programmes nationally. This result may in fact provide information about the importance of adherence to wraparound's core principles and the effect the level of adherence has on the outcomes.

In general, those involved with Wraparound compared to other programmes yielded positive outcomes in lower delinquency rates and better externalising behaviours, the services also achieved more permanency placements and more positive outcomes regarding schooling behaviours (Walker & Bruns, 2007). These outcomes are also seen in many of the studies reviewed by Suter and Bruns (2008).

The limitations highlighted in these nine studies varied across all projects. Two of the nine studies found no significant differences across groups in terms of outcome measures (Bickman, Smith, Lambert & Andrade, 2003; Evans, Armstrong & Kuppinger, 1996; Evans, Armstrong, Kuppinger, Huz & McNulty, 1998). Moreover, although the majority of studies described positive results, there were no real trends found among the particular outcome variables that could be identified as a specific outcome due to a Wraparound approach. This occurrence may be due to the lack of rigorous approach to the research project and more importantly, a lack of adherence to the core principles of the Wraparound concept. In addition, differences inherent in programme operation, for example, length of programme, number of clients, age and expertise of staff to name a few may also be a contributing factor to such varied outcomes.

Evaluating the Wraparound Model

In the search for wraparound literature, it became very clear that there were specific methodological tools used in the evaluation of wraparound services. Common methods of evaluation of Wraparound programmes were seen in the narrative review by Suter and Bruns (2008). According to their reviews, the majority of projects employed the Child and Adolescent Functioning Scales (CAFAS) and the Child Behaviour Checklist (CBCL).

Fidelity

As mentioned earlier the fidelity problem in the provision of wraparound services is in evaluating any Wraparound programme, it is extremely important that fidelity is

achieved. There appears to be a large number of wraparound outcome studies, very few of which state clearly that they are actually implementing the core principles of a wraparound system of care. In effect, it is possible to label an organisation a wraparound service, provide one or two initiatives that appear to be wraparound and evaluate it. This being the case, it is very important that future research focuses on the fidelity or adherence to the core principles of the wraparound process. By doing this, we are able to produce more robust, reliable and valid research.

Fidelity to wraparound implementation includes three components; adherence to the principles of wraparound, measuring whether or not the basic activities of facilitating a wraparound is occurring and that there is supports available at the organisational and system level (Bruns, 2008). As a means of measuring fidelity to the principles of wraparound and setting quality standards for implementation of the wraparound process, The Wraparound Fidelity Assessment System (WFAS) was established. This system is comprised of the Wraparound Fidelity Index (WFI), the Team Observation Measure (TOM) and a Document Review Measure (DRM). In order to carry out the evaluation of a wraparound programme using this system, training is essential and must be carried out through the NWI (http://depts.washington.edu/wrapeval/training.html).

When fidelity measures are used, outcomes are significant in the favour of wraparound approaches. This was evident in Suter and Brun's (2008) narrative review where six of the 36 studies included a fidelity measure. Fidelity measures are necessary when comparing the implementation of wraparound programmes because it allows for the interpretation of between-group differences, which would otherwise be very difficult without such measures (Bruns, 2008). Aside from the assessment system established by the NWI, measuring fidelity can also take place through reviewing manuals and programme descriptions, reviewing staffing and budget data, reviewing case file data on treatment plans, observing service processes, staff completing checklists of activities conducted and interviewing the individuals involved including, youth, families, staff and stakeholders (Bruns, 2008).

Wraparound in New Zealand

The Wraparound initiative in New Zealand is still quite a new concept and therefore has not yet become a common method of service delivery for children and youth with emotional and behavioural difficulties. In a report titled "A New Zealander Visits Wraparound Programs in the Northwest" written by Roy Bergquist (2011), he stated that there were few Wraparound programmes in New Zealand and that those programmes were not adhering to the wraparound practice model. He further stated that there was a lack of knowledge and experience regarding the wraparound model, which made it difficult to access the appropriate training.

The first organisation to provide a wraparound service in New Zealand, was the Maunu and Pakuranga Children's Health Camps in 1996 (Ministry of Health, 2005). An evaluation of the health camps saw increased satisfaction among caregivers whose children's behaviours improved. Coordination between outside agencies and the health camps improved also, which led to increased satisfaction among these outside agencies who were happy with the relationship established between themselves and the health camps (Ministry of Health, 2005). However, it was noted that the health camps' attempt to deliver a wraparound programme differed significantly from the original Wraparound model of care as identified by the NWI. Their service was short-term, residential based and they did not provide a 24-hour crisis service.

In 1998, Te Whānau o Waipareira Trust piloted a larger scale wraparound programme in South Auckland aimed at reducing youth offending among youth aged 13 – 17 years. Waipareira was chosen to head this programme as part of the government's crime prevention initiative (Ministry of Health, 2001). This Wraparound programme consisted of a programme manager, eight case managers and one administrative assistant. Case managers took on the role of therapist, advocate, mediator and spent several hours with their clients and families each week. It was reported that case managers established good relationships with both clients and their families. A comprehensive programme evaluation of this service saw positive outcomes in the areas of health and well-being, education and behaviour (Warren, 2000). Furthermore, family relationships were

reported to have improved also. The programme was described to have succeeded in providing services to approximately 200 families in South Auckland; the majority of which were highly satisfied with their experiences and achieved outcomes (Warren, 2000). Despite these positive aspects however, this pilot programme was also met with challenges. Firstly, Waipareira's relationship with other outside agencies was contentious at times, often met with hostility as there was a perceived failure on Waipareira's part to communicate and collaborate effectively with other agencies (Warren, 2000). Moreover, such a competitive working environment made it hard for agencies to trust each other. Other criticisms of the wraparound programme included its difficulty in recruiting skilled staff, in particular Māori and Pacific Island staff, a gap in drug and alcohol services to refer clients to, a short time frame (one year) and non-attendance at Wraparound Advisory Group meetings.

Although it was mentioned that this wraparound service was more in line with the traditional model of Wraparound system of care, it appears that no investigation was made into the services adherence to those particular principles. Given this, we are unable to ascertain what the values and subsequent outcomes were measured against.

Wraparound with Māori

Wraparound principles and practice parallel many of the values intrinsic in Māori culture. The main parallel is concerned with the holistic approach which governs the wraparound model of care. More specifically, the core principles of the wraparound initiative closely resemble tikanga Māori concepts and responsiveness. The principle of Family voice and choice is similar to the Māori concept of mana (dignity) and mana motuhake (self-determination and control). The team based, natural supports and collaboration principle encompasses the idea of whānau (family), hapū (sub-tribe) and iwi (tribe) and parallels also the collective way in which Māori deal with challenging situations. Similarly, the community based concept, also resembling the concept of whānau, hapū and iwi, more specifically encompasses the notion of whakapapa (genealogy) and tūrangawaewae (home ground). The individualised, strengths based,

unconditional and outcome based principles all refer to the concept of wairuatanga (spirituality) and rangatiratanga (independence and ownership). While the individualised and unconditional principles also resemble the notion of aroha (love), tautoko (support), manaakitanga (to care for) and māramatanga (understanding). Each of the aforementioned Māori values can also correspond to the four principles outline by Durie's (1994) Whare Tapa Wha model of Taha Tinana, Taha Whānau, Taha Wairua and Taha Hinengaro.

Challenges

There has been little research on the negative aspects of a wraparound framework, apart from its failure to yield valid research on its effectiveness. After review of the literature, it is in the author's opinion that one main challenge of the wraparound initiative is the fact that the principles, although ideal, would be very difficult to achieve in reality. There would be many causes for this; one being the fact that the youths involved in wraparound usually have a rather dysfunctional family, therefore full commitment on their part would not always be possible. Furthermore, the successful execution of a wraparound programme is extremely difficult because it relies heavily on the involvement and total commitment of all those involved.

The principles set out by the NWI require that a particular organisation be equipped with all the resources necessary to adequately execute each principle. This poses as a challenge for many community programmes who simply lack the funding to fully resource their programmes. Funding is an ongoing and pressing issue, which is a significant factor contributing to the low quality of implementation of wraparound among community agencies. The problem is that community agencies must rely largely on government funding, which is limited at the best of times.

In the search for literature on this topic, it was near impossible to find a database outlining the number of wraparound programmes in operation here in New Zealand. Many organisations claimed to be a service offering a wraparound approach, but it was

very difficult to ascertain how many, if any, organisations are actually a Wraparound service, except for Te Whānau o Waipareira Trust in West and South Auckland.

Waitakere youth services

A review of the Stock take and Gap Analysis of Waitakere Youth Services (2006) revealed that wraparound services were the highest reported gap among Waitakere youth services. This stock take collected data through surveys and focus groups of youth and providers in Waitakere City. A common recurring theme was the lack of services offering a combination of mentoring, counselling, one-on-one support, life skills or personal development. There was also seen to be lack of services providing a holistic approach in the community (YHT, 2006).

In exploring the service gap of wraparound services, the report highlighted that specialised wraparound services are too tightly targeted at youths with higher needs, therefore, neglecting to provide support for those who at the lower end of the needs spectrum. Similarly, it was noted that wraparound services either have too broad or too narrow pathways of entry, which also ultimately neglect to deal with youth who fall in the middle range. A coordinated approach to youth's problems was also identified as priority so as to prevent them being lost between agencies (YHT, 2006).

The stock take also reported that there are very few services in Waitakere offering a total wraparound package. Providers claimed that youth were not receiving adequate support in the area of drug and alcohol programmes, social workers, mentoring, youth development, face to face and family counselling. Providers called for the development of counselling pathways in the community and emphasised the notion that organisations must be youth friendly and able to meet youth in their own environments. Similarly, the youth perspective in this report favoured a holistic approach that operated alongside other social and recreational needs. Youth reported preferring seeking help through an ongoing relationship which involves face-to-face contact (YHT, 2006).

Process Evaluation

The following section will provide a brief description for the rationale of the research methods employed and also describe the decision making process for choosing such methods.

A process evaluation was chosen as the primary method of research because the successful delivery of a Wraparound programme relies on the interaction between the processes identified in the model. This research will be based on investigating process because the outcomes are achieved only via the strict adherence to the processes outlined in the model. As highlighted earlier, it is clear to see that a Wraparound intervention, whether on its own or not, delivers positive outcomes for youth with emotional and behavioural difficulties. What we are interested in for the purposes of this project is the internal dynamics and processes of a Wraparound programme and how these variables may or may not affect particular outcomes.

The proposed research will carry out a process evaluation using primarily qualitative methods. A process evaluation focuses on the internal dynamics and operations of a programme in order to understand its strengths and weaknesses. A process evaluation searches for explanations of successes, failures and changes in the programme (Patton, 1980). Much of this detail is based on perceptions of those close to the programme. It is especially appropriate to carry out a process evaluation in the development phase of a programme, which is appropriate to Wraparound Waipareira (West) as they are currently in the pilot stage of their service delivery. More specifically an inductive, naturalistic approach will take place during this research to ensure the emergence of pure qualitative data rather than data derived from predetermined hypotheses (Patton, 1980).

A Utilization Focused Evaluation model will be used as a means of evaluating the processes of Wraparound Waipareira. This framework for evaluation has a sole focus on the utility of the evaluation, the exploration of the programme in the interests of intended users, (Patton, 1986). This particular model of evaluation is premised on the continuous attainment of information regarding the wants and needs of decision

makers, stakeholders and information users of programmes to ensure that the information gathered from the evaluation is actually used.

CHAPTER 3

RESEARCH RATIONALE

The problem we are faced with in New Zealand is the fact that the wraparound initiative has been adapted from the United States. One could argue that the framework set by the NWI does not apply to New Zealand, which is a valid point. In any case, however, it is pertinent that a framework for the provision of wraparound be developed to provide a foundation for future research. Until then, it is in the writer's opinion that any wraparound project must adhere to the framework established by the NWI so as to create equivalence at baseline level, further fostering robust research designs.

What we have seen in this review is that a wraparound approach has a very promising future. The numerous amounts of outcome studies have shown that a wraparound approach does work whether directly or indirectly. What is lacking however in all areas of wraparound literature is the discussion and evidence base on how wraparound works. This notion provides the rationale for a project such as this. The current study will focus on the processes within the wraparound programme that produce particular outcomes.

Furthermore, what is also evident is the practical application of the wraparound initiative among agencies, but it is not seen whether the core principles or theoretical framework is being utilised as part of their service delivery. Literature on the provision of wraparound refers to providing coordinated care, system of care, coordination of outside agencies and individualised/tailored plans but neglects to discuss the processes in which these are addressed or implemented. Wraparound is more than just these things, it involves a more complex way of dealing with all of the systems involved with the child.

This review has constantly referred to the relevance of Wraparound for Māori because Māori are over-represented in the justice system. Although this research project is not based on wraparound's effectiveness with Māori, particular attention will be paid to these issues as and when they arise.

Research Aims

The overall aim of this project is to evaluate the processes of a wraparound programme for Māori youth and their whānau/families. This research will be carried out under a Utilization Focussed Evaluation Model, which is a framework designed specifically for the use and benefit to and for all stakeholders in the programme. This research is first and foremost designed for the use and benefit of Waipareira and the rangatahi/whānau who undertake the Wraparound programme. It is envisaged that this research will provide Waipareira with detailed information and recommendations which will provide them with the knowledge and opportunity to improve the delivery of their services, further benefiting the rangatahi whom they serve. On a larger scale, the research also aims to inform mental health providers, particularly Māori services of areas of future development for programmes aimed at 'at risk youth', and in particular the efficacy of a wraparound approach.

1. Describe the WWS programme in terms of its conceptualisation and operational goals, with a focus on cultural variables;
2. Evaluate the programme operation and service delivery in accordance with the principles set out by the National Wraparound Initiative (NWI);
3. Identify and describe strengths and weaknesses of the programme and make recommendations based on these.

Wraparound Waipareira

Wraparound Waipareira is an intensive youth justice social work team who work with rangatahi/youth aged between 13-17 years. The service works with youth for 12 months providing an integrated service approach, where the wraparound worker (case manager) navigates (in negotiation with rangatahi and Whānau) a slow and steady care plan (Waipareira Wraparound Service Manual, 2008).

Wraparound Waipareira also works with whānau, and calls upon community support services as and when required. The primary function of the Wraparound Service is to

deliver an intensive individualised programme aimed at rangatahi with multiple needs who have offended or who are at risk of offending to address their needs and thereby reduce offending. It is designed to provide a comprehensive needs-based spectrum of services addressing welfare, health, education and justice issues (Waipareira Wraparound Service Manual, 2008).

The main goals of the Waipareira Wraparound Service include a decrease in criminal activity and association; a decrease in suicide, motor vehicle accidents, unplanned pregnancy, alcohol and drug abuse and the contraction of STD's; and/or improved educational outcomes (Waipareira Wraparound Service Manual, 2008).

Wraparound Waipareira is…

- Young Person Focused
- Family/Whānau Centred
- Culturally Appropriate
- Collaborative/Partnership Based
- Strengths Based
- Needs Based
- Unconditional Care
- Flexible
- Integrated
- Supportive within the most Normal Community Environment (Waipareira Wraparound Service Manual, 2008).

Wraparound Waipareira is for….

- Youth from West Auckland Community who are at the lower end of Offending
- Youth aged from 13 – 17 years
- Youth who have attended, are eligible to attend or currently attend: A West Auckland School

- Youth who have had involvement with Youth Justice or Youth Aid
- Youth at risk of "out of Whānau" or residential placement
- Youth who have been absent from school and/or have been expelled, or are at risk of expulsion
- Youth who are homeless or unable to live at home
- Youth with significant health issues which require consideration
- Youth with diagnosed mental health issues such as attempted suicide or self-harming
- Youth involved in Risk Taking Behaviour (Waipareira Wraparound Service Manual, 2008).

Specific Aims

In this research, I will aim to describe the Waipareira Wraparound programme in terms of its conceptualisation and operational goals, with a focus on cultural variables relevant to the programme. This project will also describe the target group, characteristics of the staff, and referral pathways to treatment. All data collection will be based on qualitative methods, including semi-structured interviews with rangatahi, whānau, staff and stakeholders an analysis of programme documentation and observations of programme delivery. Attention will be paid to the assessment of programme operation and service delivery with a focus on observing Tikanga Māori processes that are used. This will be achieved through the experiences of the youth, whānau and staff, in terms of what specific needs they have in relation to being Māori, to understand how the programme may meet their needs individually and culturally, and how this programme differs from any mainstream programmes they may have experienced. Through observations of programme delivery, this project will identify processes that may be unique to the Wraparound Waipareira programme in comparison to other services available within the West Auckland community.

An analysis of programme documentation will also be conducted, which may provide alternative views to that gained from interviews. It may also provide a starting point for a future outcome evaluation on the Wraparound programme and assist in the formation and development of similar services. The project will describe and investigate outcome data to evaluate whether goals are being achieved, to what extent and for what period of time. Goals will be determined and evaluated based on the analysis of programme documentation, programme observation and interviews. At the conclusion of the project, recommendations will be provided. These will be based on an evaluation of the strengths and weaknesses of the programme as perceived by participants. Exploring programme strengths and weaknesses will allow identification and validation of successful practices; assist with improved service delivery; facilitate staff development and training; and contribute to policy and programme performance assessment. On a more general level, the research will have particular focus on fidelity to the wraparound model; more specifically measuring Waipareira Wraparound's adherence to the core principles as outline by the NWI.

In conclusion, such high rates of offending among our youth population is alarming. Even more so is the unresponsiveness of youth at risk to the available treatments. These concerning statistics support the implementation and evaluation of an initiative like the Wraparound concept due to its multi-modal, holistic approach and its endeavour to keep youth at risk in the community with their families without exposing them to a fragmented system of government agencies. While the evidence base for Wraparound is relatively poor, the Wraparound Initiative is a promising framework which has been positively evaluated by many. More importantly, Wraparound concepts are closely linked with tikanga Māori values and practices which show promise for its effectiveness among Māori youth. It has become apparent to the author, that although lacking in evidence-based practice, such initiatives like Wraparound are being ignored and placed under the radar. This review has highlighted the importance of introducing wraparound specific initiatives into mainstream community services and has also highlighted the fact that individualistic approaches to treating and our youth at risk are not working nor are

they going to work. If it has shown the potential to improve many lives of our youth, why not try it, especially since it is obvious that the situation with our youth is not improving.

CHAPTER 4

METHODOLOGY

The first section of this chapter will describe the methodological frameworks employed in this research project. It will begin with an overview of Programme and Process Evaluation literature, Utilisation-Focussed Evaluation, Kaupapa Māori Evaluation and qualitative methodology and analysis. The second section of this chapter will describe the specific procedures used.

Programme Evaluation

Evaluation, as the term implies, involves the collection of rich information that describes a programme, service, product or other entity while incorporating its values to determine what information should be collected and then making inferences about the quality, value and importance of what you are evaluating (Davidson 2005).

Programme evaluation as a field of professional practice emerged in the United States in the 1960's and 1970's in response to the Great Society legislation, which allowed for massive federal expenditure on an array of social programmes (Patton, 1997). The aim of the legislation set out to solve widespread social problems in the United States. Resources flooded these government initiatives; however, the complex issues they had intended to address were still very much prevalent (Sanders, 1998). As a consequence, the public became more cautious, funders and the like began to seek accountability that stretched beyond the norm of assessing staff sincerity or political head counts of opponents and proponents (Patton, 1997). Pressure began to build as people were demanding evidence which proved programme effectiveness. The allocation of limited resources came into question and so a demand for systematic empirical evaluations of the effectiveness of government programmes arose, which sought to assure legislators that organisation were providing reliable, sound services that were responsive to the public (Sanders, 1998). As a result of the investments in the 1960's and 70's, there were a few lessons learnt which paved the way for the emergence of programme

evaluation as a distinct field of professional practice. As Patton (1997) puts so eloquently, "First, there is not enough money to do all the things that need doing; and second, even if there were enough money, it takes more than money to solve complex human and social problems. As not everything can be done, there must be a basis for deciding which things are worth doing. Enter evaluation" (Patton, 1997, p. 11).

In the past, the dominant framework for carrying out evaluations was termed as the hypothetico-deductive approach (Sanders, 1998). This paradigm for evaluation was based on testing hypotheses about the impact of social initiatives using statistical analysis techniques. This framework has been designed to explain what works in a programme while making inferences about causal relationships between outcome and services or treatments provided. This approach has the ability to provide very important information about the impact of an individual intervention programme or initiative. However, requiring such controlled and stringent criteria limits the evaluation of community groups' programmes, as they are usually very complex, comprehensive and chaotic at the best of times. Furthermore, the quantitative outcome yielded by this type of method denies the inclusion and therefore, the value of rich qualitative data about the processes and mechanisms involved in the delivery of particular programmes (Sanders, 1998).

Over time, programme evaluation in the human services and education sector became all about the effectiveness of a particular programme and focused primarily on proving its worth to funders and the public. Programmes were rewarded for excellent paperwork rather than excellent service to their target population (Patton, 1997). Consequently, important factors were being missed; namely, process, implementation and issues of improvement. This gave way to the emergence of a new direction for evaluators, where improvement became an equally important focus for programmes and interventions. In particular, where evaluations yielded significant outcomes, it became increasingly important to understand and explain which components of the intervention contributed to its successes or failure (Linnan & Steckler, 2002). Evaluators were now becoming increasingly interested in *how* a programme operated to produce outcomes, looking at strengths and weaknesses of programme process and delivery in the hope to improve

its effectiveness; this time, using qualitative methods to capture rich data highlighting process, implementation, development and outcome.

Process Evaluation

Evaluations take on many different forms. Formative evaluations, summative evaluations, knowledge-generating, intervention-oriented and developmental evaluations are few examples of the variety of evaluation types (Patton, 1997). The typology chosen will depend on the purpose and goal of the study (Patton, 1997).

In the last two decades, process evaluation research in the public health sector has increased considerably (Linnan & Steckler, 2002). Linnan and Steckler (2002) pose the main reason for this being that social and behavioural interventions have become increasingly complex with the implementation of interventions at multiple locations, across multiple levels and to multiple audiences. Researchers have consequently become concerned with the extent to which intervention components are implemented.

The overall consensus regarding the focus of a process evaluation seems to be the rather broad definition of 'what typically occurs during programme implementation' (Dehar, Casswell & Duignan, 1993). In reviewing the literature in relation to process evaluation Dehar and colleagues (1993) found that many authors had differing views in terms of the emphasis they placed on the different aspects of a process evaluation and they also differed as to which specific aspects process evaluations should address. Although outdated, McGraw and colleagues (1989) offer an extensive scope on the differing views and definitions regarding process evaluation; views which have formed the basis for what we now call process evaluation and are still referred to in current literature. In their review of process evaluation research, they found the following commonly identified functions:

- the extent to which a program reaches the target population,

- monitoring of program dose in terms of frequency of delivery and/or participation in program activities;
- monitoring the organisational context or situational variability within which the programme is implemented;
- the extent to which programs or services are implemented so as to meet program goals
- cost of program implementation.

More specifically, Dehar and colleagues (1993) provide a list of features that are likely to be relevant in most programmes and which ought to be examined during a process evaluation:

- program origins, and the chronological sequence of events in program planning and
- implementation
- program structure, components, and delivery system
- contextual factors relevant to program operation
- participation rates and participant characteristics
- perceptions of program participants
- levels of community awareness
- resources used for program operation.

Perhaps, the most comprehensive description of process evaluation to date is that of Baranowski and Stables (2000), who provide a framework for the conceptualisation of a process evaluation and a base from which to define particular components or processes of a programme or intervention. The framework includes; recruitment, maintenance, context, resources, implementation, reach, barriers, exposure, initial use, continued use and contamination.

Nevertheless, Patton (1997) defines process evaluation as having a focus on the internal dynamics and actual operations of a programme in order to understand its

strengths and weaknesses. He posits that a process evaluation sets out to understand and explain successes, failures and changes in a programme; it sets out to understand and document the day-to-day reality of the settings and therefore unravel what is actually happening. The evaluator must become intimately involved and absorbed into all components of the programme while searching for patterns and important nuances that make the programme what it is. The evaluator must analyse formal and informal activities and anticipated outcomes as well as the patterns that may be brought to light during this process. In particular, understanding internal dynamics of a programme is largely achieved through gaining insight into the experiences of stakeholders in the programme (Patton, 1997). For the purpose of this study and for the sake of clarity, both Patton's (1997) description of Process Evaluation will form the basis for this research. Furthermore, Dehar and Colleagues' (1993) factors to consider during process evaluation, also served as a base for this project and informed, to a great extent, the methods of data collection.

Finally, process data allows for judgments to be made about the extent to which an organization or programme is operating the way it is meant to be. It creates the opportunity to comment on areas where relationships can be improved as well as highlighting strengths of the programme that should be preserved (Patton, 1990). Process data provides vital feedback, which is needed to improve and create robust and reliable services. Moreover, process evaluations also have the benefit of providing very useful information to other organisations providing similar programmes or interventions as well as stakeholders and other funding agencies. Process evaluations not only have the potential to facilitate change within organisations but create the opportunity for possible change at government and policy level also.

A process evaluation was deemed particularly appropriated for this project for two main reasons. First, TWOWT is a multi-faceted organisation, in that they provide an array of social services to different populations from different locations. Secondly, you would have noticed in the first chapter that the success of a wraparound programme is highly

dependent on the processes outlined by the National Wraparound Initiative and specifically to TWOWT, the Te Kauhau Ora best practice principles.

Utilisation-Focussed Evaluation

In the past, findings from programme evaluations were not understood by their intended users. To begin with, it was common practice for the evaluator to walk away from the evaluation once findings were published and not concern themselves with what was actually done with those findings (Patton, 1997). Furthermore, due to the methodological rigour incorporated in evaluation designs, including sophisticated statistical analysis, it was little wonder that organisations struggled with understanding the results of their evaluations and therefore denied its utility. As a result, one major contribution to the professionalisation of evaluation literature has been the development of standards for evaluation. An important component of these standards commands that evaluations must be *useful.* In response to this "utilization crisis" (Patton, 1986 pp 23), Patton developed an evaluation framework, which would attempt to fulfil the mandate of the utility standard for evaluation; Utilisation Focussed Evaluation (UFE) (Patton, 1978).

An evaluation framework is usually a philosophical and practical model that facilitates decision making processes when thinking about the particular design and implementation of a study. In this particular study, the evaluation framework employed was UFE. UFE is premised on the notion that the evaluations must be judged based on their utility and actual use. The focus of UFE is on *intended use* by *intended users* (Patton, 1997). UFE rejects the label of being a model but rather a process which facilitates the appropriate selection of content, models, method, theory and use. Patton (1997) emphasised that UFE was more of a process for decision making that should always involve the collaboration between the evaluator and intended users of the evaluation and can include any evaluative purpose, any kind of data, any kind of design and any kind of focus. Patton (1980) asserted that the intended user must believe in the data and method of data collection. It is crucial that intended users are involved in the decisions regarding method and measurement because the degree of involvement,

engagement and ownership will influence the nature and extent of impact on the programmes culture. It is imperative that the evaluator adopt an active-reactive-adaptive style, with room for flexibility and creativity (Patton, 1997).

Patton (1997) presents 'The Flow of a Utilisation Focussed Evaluation Process', which includes five stages and forms the foundation from which to carry out a UFE.

Stage one: Intended uses are identified and brought together with the evaluator to make major decisions about the evaluation.

Stage two: The intended users and the evaluator then commit to the proposed utility of the evaluation outcome to establish the focus of the evaluation. This includes considering the importance of focussing on programme goals, implementation and the programmes theory of action. Furthermore, the evaluator works in collaboration with the intended users to determine priority uses with particular reference to political and ethical issues. The evaluator must also facilitate discussion around whether the evaluation is worth doing, to what extent and in what ways, given its expected uses.

Stage three: This stage involves decision making in regards to methodology, measurement and design. Discussion at this stage will involve attention to methodological appropriateness, believability of the data, understandability, accuracy, balance, practicality, propriety, and cost and most importantly, utility.

Stage four: Once all data has been collected, intended users are actively involved in the analysis and interpretation of data, and in the generation of recommendations.

Stage five: This stage involves decision making around the dissemination process where earlier commitments made about the evaluations proposed use may be reviewed. It can include more general dissemination for broad public accountability also.

In regards to this particular investigation, UFE was viewed as the most appropriate framework. Most importantly, it is complimentary to kaupapa Māori evaluation frameworks, which was especially important in this project given that the researcher, the organisation and the majority of participants were Māori. Moreover, the idea of constantly working in collaboration with stakeholders and having a primary focus on the

evaluations utility was also complementary to the researcher's orientation and personal style

Kaupapa Māori Evaluation

In order to describe Kaupapa Māori evaluation, one must first provide insight into the world that is Kaupapa Māori. The term 'Kaupapa Māori' is a concept that dates back generations. All definitions in some way describe Kaupapa Māori as representing Māori philosophies, Māori world views and Māori knowledge positioned always within Te Reo Māori. Smith (1997) describes Kaupapa Māori as a term used by Māori to portray the practice and philosophy of living a 'Māori', culturally informed life. Sharples (1998) goes further to suggest that in order to comprehend Kaupapa Māori, people must acknowledge the validity and legitimacy of Māori knowledge and that people ought to be responsive to Māori desire to preserve their language and their culture. The concept of Kaupapa Māori is indefinable, particularly from a Māori point of view because it is a way of life, an unconscious way of being which is invisible to those who live it (Pihama, Cram & Walker, 2002).

Kaupapa Māori Theory however, differs slightly in that it represents the 'traditional' definitions of Kaupapa Māori within iwi and Māori service delivery and research (Pihama et al., 2002). Kaupapa Māori Theory asserts that there is no universal knowledge or that there is no universal way of generating knowledge. Alongside other indigenous theories, Kaupapa Māori Theory emerged as a means of addressing the displacement of oppressive knowledge and as a social change agenda. More specifically, Kaupapa Māori Theory emerged to address oppression of Māori on their land and breeches to Te Tiriti o Waitangi (Cram, 2004). Therefore, it extends from principle to practice also. Kaupapa Māori has evolved over time from being a 'way of life', to a concept, to a discourse and a reality as a theory and practice.

With Kaupapa Māori Theory at the helm, Kaupapa Māori Evaluation is about capturing what the provider is aiming to achieve. Capturing this involves learning about the organisation's goals, their motivations and their perceptions about their service.

Furthermore, it is also important to look at the dynamics that take place where the provider's participants or clients are concerned (Cram, 2004). Cram and Pipi (2000) have documented important features to consider when undertaking evaluation with Māori providers; that the greatest asset Māori and iwi providers have are their leaders, their staff and their community, that Māori and iwi providers are striving for self-determination, that the services provided by iwi and Māori providers are inherently connected to their philosophies and beliefs, that Māori and iwi providers are responsible not only to their funders, but to their community also and finally to acknowledge that Māori providers are often responding to the needs of their community that have largely not been addressed by mainstream providers.

In terms of carrying out Kaupapa Māori Evaluation, the concept of whanaungatanga (relationships) has been viewed as a vital ingredient in terms of the evaluator's engagement with stakeholders and the organisation for which the evaluation is taking place (Cram, 2004; Barnes, 2009). Whanaungatanga is about establishing connections and relationships with the organisation and stakeholders whereby the evaluation context becomes an arena for a 'whanau' rather than for the 'evaluator' and 'stakeholder' (Cram, 2004). In her overview of Māori Programme Evaluation, Barnes (2009) highlights whakapapa (genealogy), trust, long-term reciprocal relationships, participatory and power sharing arrangements, the need for flexibility and reflection as key aspects to undertaking Māori evaluation. Within Kaupapa Māori Evaluation, Cram (2004) describes the notion of a 'critical friend' who walks alongside providers asking for information regarding their services, while at the same time providing objective feedback based on their observations and findings. It is an important notion, which Cram (2004) claims commonly occurs with Māori evaluating Māori but is not acknowledged.

In this research project, all but one participant identified themselves as being of Māori descent. Cultural consultation, therefore, was a given. Given that Te Whanau o Waipareira Trust (TWOWT) is a Māori organisation, there were many support networks available to the writer in terms of cultural support and feedback. To start, a cultural team was set up which included two Kaumātua (Māori elder) and the Pou Tikanga (cultural consultant) of Waipareira. TWOWT also has a Kaumātua Roopu (Māori elders group)

with approximately 70 members who extended their support to the evaluation if needed. Aside from the writers own extensive knowledge in Te Reo Māori me ona Tikanga (Māori language and culture), the cultural teams set up for this particular research were regularly contacted and invited to make their contribution to the processes of the evaluation. Consultation in the cultural sense was constant and inherent in all discussions pertaining to this research project in order to maintain the cultural integrity of this piece of research.

Whilst Wraparound Waipareira is inclusive of youth from all cultures, the current clients are all of Māori ethnicity. As Waipareira is a Māori organisation premised on providing services "by Māori for all", it is very important to evaluate their cultural processes also. The following concepts are generic concepts which are inherent in Māori culture and will be evaluated as such in this project.

Tikanga Māori - Māori protocols, ethics and code of conduct.

Kaupapa Māori - Māori customary belief systems, Māori world view.

Mana - Dignity, empowerment, self-worth.

Whanaungatanga – Relationships.

Wairua - The spirit. Spiritual wellbeing and all that affects it.

Qualitative Methodology

Qualitative inquiry is highly appropriate in process evaluations because it facilitates in-depth, detailed descriptions of particular processes (Patton, 1990). Qualitative inquiry is also the most appropriate approach when we want to understand and characterise an experience or interaction in its own right rather than explaining individual variables (Fischer, 2006). Although there appear to be many descriptions for what qualitative research is, they do share commonalities. These include trying to describe and understand actual instances of human action and experiences from the perspective of the participants who are living through a particular situation (Fischer, 2006). According

to Patton (1990) the primary advantage of using qualitative methods is that the data typically produces a wealth of detailed information about a much smaller number of people (in comparison to quantitative studies) and cases, which in effect, gives greater understanding of those particular cases. However, the downfall is the inability to generalise across populations, which quantitative methods have the luxury of being able to do.

Yin (2010) describes five significant features of qualitative research, which include:

- Studying the meaning of people's lives in real-life conditions. This feature encompasses the naturalistic inquiry approach where there are no research controls or constraints placed on the environment and people are free to perform their usual roles as per normal. They are free to express their thoughts without being limited to a questionnaire and normal social interaction can occur with minimal intrusion from a research design.
- Representing the views and perspectives of the people. This feature refers to capturing the perspectives and meanings of those who live the life in which we are evaluating or researching. Through interviews, observations and written documentation, the researcher is able to capture emergent events, themes and ideas that haven't been tainted by the values and preconceptions of the researcher.
- Describing the contextual conditions in which people live. Taking into account the social, institutional and environmental conditions of the participants' surroundings.
- Contributing insights into existing or emerging concepts that will help us better understand and explain human and social behaviour.
- Striving to use multiple sources of evidence.

Yin (2010) goes on to illustrate commonly used practices in qualitative methodology which have been derived directly from the five features listed above. These methodological practices are characterised by the use of flexible research designs, the

collation of field-based data (observations, interviews and written documentation), the analysis of non-numerical data and the interpretation of the findings from a qualitative viewpoint. More specifically, qualitative methods of data collection usually comprised of in-depth interviews, field notes from observations and analysis of written documentation (Patton, 1990).

Patton (1990) suggests that an inductive, naturalistic approach to gathering qualitative data is particularly useful in conducting process studies. This is due to the idea that the internal dynamics of a programme will be better understood without predetermined hypotheses about what strengths and weaknesses might exist. Furthermore, such an open approach to data collection allows for the emergence of strengths and weaknesses via observations and interviews rather than through theories and expectations of the evaluator (Patton, 1990).

Qualitative methods are especially oriented toward exploration, discovery and inductive logic (Patton, 1990). Most qualitative research adopts an inductive approach to analysis (Yin, 2010).The inductive approach to data analysis begins with the data, from which understandings are directly constructed (McDavid, 2006). Inductive analysis permits the researcher to make sense of the data without the intrusion of pre-existing judgements from theory or researcher expectations. It begins with specific observations and builds toward patterns and themes that can be generalise across the data set. The primary purpose of carrying out a general inductive approach is to condense extensive raw data into a brief format, so as to create clear links between research objectives and findings and finally to develop a model or framework that represents the underlying issues discovered in the raw data. A general inductive approach to qualitative analysis includes the development of categories which are placed into a framework (Thomas, 2003). These categories are summations of the raw data and themes which have emerged and are seen as important to the primary researcher. Braun and Clarke (2006) also describe detailed steps in undertaking thematic analysis, which are complementary to those of Thomas (2003) and will be discussed further in the next section. Deductive or theory driven analysis on the other hand begins with a pre-existing framework or concepts, which drive data analysis (Yin, 2010). It is to these concepts which themes are

matched. In short, inductive analysis is data-driven and deductive analysis is theory driven.

In this research investigation, participant interviews, programme observations and analysis of documentation were the chosen methods of data collection. As Patton (1990) recommends, this study also employed a naturalistic inquiry approach while analysis of the data set predominantly took on the frame of an inductive inquiry.

Thematic Qualitative Analysis

Once all qualitative data have been collected, the challenge then becomes to reduce the mammoth amount of information, find significant patterns within and across the data and construct a framework from which to appropriately communicate the core of what the data is telling us (Patton, 1990). The problem then, as Patton (1990) puts it, is that there are no hard and fast rules for carrying out qualitative analysis except that the researcher must do their best to fairly represent the data and communicate the results of that particular data set. According to Braun and Clarke (2006), Qualitative analytic methods can be divided into two factions. Within the first camp, methods are bound to particular theoretical frameworks and include methods such as Conversation Analysis, Interpretative Phenomenological Analysis, Grounded Theory, Discourse Analysis and Narrative Analysis. In the second faction, methodological approaches are rather independent of any theory or epistemological frame. Thematic Analysis, therefore, is positioned firmly in the latter grouping as it holds fast to the premise of theoretical freedom. As a consequence, Thematic Analysis can be used as a process for most, if not all qualitative analytic methodologies (Boyatzis, 1998).

Thematic analysis is a framework for analysing, identifying and reporting patterns or themes which emerge from any given qualitative data set (Braun &Clarke, 2006). Thematic analysis has many purposes, which include the ability to give meaning and understanding to seemingly unrelated data, being able analyse qualitative information and transform it into quantitative data, and it provides a means for systematically observing an individual, group, organisation and culture (Boyatzis, 1998). Through

thematic analysis, the qualitative researcher is able to communicate findings, observations and recommendations to others who might be more adept in other methodological backgrounds (Boyatzis, 1998).

In this research project, the method for qualitative analysis undertaken was Thematic Analysis and the procedure followed for this was that of Braun and Clarke's (2006) 6-phase guide to performing Thematic Analysis. The initial process of beginning analysis, involves decisions that ought to be made in regards to the angle in which Thematic Analysis will take place. The researcher must decide what counts as a theme, whether a rich description of the data set will be sought or rather a detailed description of a particular aspect, whether the analysis will take on an inductive or theoretical approach, will themes be identified at a semantic or latent level and will the results be theorised from a constructivist or essentialist/realist viewpoint. Once these decisions have been identified, the process for thematic analysis can begin. A brief description of these six phases follows

Phase One: Familiarising yourself with your data

Firstly, it is important that all verbal data are transcribed in preparation for analysis. This phase involves the researcher immersing him or herself in the data through repeated reading so as to become familiar with the breadth and depth of the content. During this phase, the researcher will be taking notes of interesting patterns and meanings.

Phase Two: Generating initial codes

In phase one, the researcher would have familiarised him or herself with the data and generated a list of initial ideas and interesting features. This phase then involves the production of codes. A code is a feature of the data set that appears interesting to the researcher and is derived directly from the raw data. The analyst systematically seeks to find interesting features across the entire data set and groups these together under a particular code. In particular, the analyst will be searching for features which are likely to

form a repeated pattern throughout the data. Identification of codes will depend on the decisions outlined above.

Phase Three: Searching for themes

Once codes have been collated, the analyst then looks to see how each code may form together to create a broader, over-arching theme. At this stage, the researcher will also be looking at potential relationships between the codes and themes. From this process, the researcher will begin to form themes, sub-themes and a miscellaneous theme category. Codes themselves may become themes, sub-themes, or be disregarded altogether.

Phase Four: Reviewing themes

This phase involves the scrutinisation of themes identified in the previous phase. In this stage, the analyst will review the supporting evidence for each theme. The researcher may find that there is not enough data to support a particular theme, themes may need to be separated into their own individual themes and others may collapse into broader themes. In this phase, the analyst will also need to cross-check all coded extracts for each theme to ensure they portray a coherent pattern and then cross-check each theme to ensure they reflect the meanings of the entire data set. This stage involves reworking themes, possibly identifying new themes or discarding some altogether.

Phase Five: Defining and naming themes

This phase involves giving a detailed analysis of each individual theme which portrays a coherent story in relation to the overall research questions. The analyst will have identified, defined and named sub-themes and candidate themes.

Once themes have been established, the final stage involves communicating the results in a manner which is concise, coherent and logical. The report needs to convince the reader of the validity of the researcher's analysis. Attention must be paid to the quality of extracts used in the report in that they must clearly illustrate the issue the researcher is demonstrating and there must be enough extracts also to prove the prevalence of the theme. Furthermore, information of the individual themes must also form an argument in relation to the research questions.

Quality in Qualitative Research and Evaluation

The quality of qualitative analysis depends on adhering to the particular framework chosen and ensuring that those procedures accurately portray the understandings of participants (Boyatzis, 1998). Because there is no agreement on what constitutes a perfect, or even a good study, there are no general standards for judging the quality of methodological rigour (Patton, 1997). However, in the search for literature around this topic, the issues of credibility and validity were much prevalent and will be discussed further. To begin, credibility refers to the perceived transparency and methodological rigour of the research project as well as the adherence to evidence to support your claims (Yin, 2010). If a research project is not credible, its utility is threatened. In order for a research project to be credible, the method for data collection must be valid and therefore accurately reflect the setting that was studied. Moreover, credibility relies on the researcher's ability to communicate the research project and its findings to the reader in a way that is believable and trustworthy. Hence, it is important to be accurate in your description of the data with truthful accounts regarding the strengths and weaknesses of the research design, the findings ought to be presented from an impartial viewpoint and conclusions must always be endorsed by reliable sources of information (Patton, 1997). Validity refers to the robustness of the findings in relation to the methodological approach employed. That is, a focus primarily on the strength of data collection and analysis. Validity is a significant component in the want for

credibility, as without valid analyses, the project would not be credible. Nevertheless, one of the most important quality control issues lies within the validity of the findings (Yin, 2010). Further to the endeavour to produce credible analyses, the credibility of the overall research project also depends heavily on the credibility of the individual researcher, which includes researcher experience, training, status, reputation and presentation (Patton, 1990).

An array of strategies has been offered for combating threats to validity and enhancing the quality and credibility of any given qualitative research. Miles and Huberman (1994) have in effect, brought these strategies together and offer an extensive list of approaches to testing qualitative results.

1. Check the cases for representativeness
   That the cases or extracts chosen are representative of the participants accounts.
2. Check for researcher effects
   Does the researcher have any biases toward data collection or whether the setting itself may create a bias.
3. Triangulate Data sources
   Using different methods of data collection, using different data sources, using different theories to interpret data and/or using other analysts to review findings.
4. Weigh the evidence
   Looking at and comparing the credibility of particular sources
5. Check outliers
   Analysing the reason for the unusual occurrence of data aspects.
6. Use extreme cases
   Using prominent and prevalent extracts which clearly articulate the issue you want to convey.
7. Follow up surprises
   Seek explanation for why particular extracts or themes do not fit within the overall pattern of the data
8. Look for negative evidence

Search for findings that do not support your conclusions

9. Formulate if/then test statements

These are statements of expected relationships (e.g. If "p", then "q"), which aid in developing internal consistency.

10. Look for intervening variables

Ruling out illegitimate outliers that may have impact on an identified relationship pattern.

11. Replicate findings

Replicate the study across different settings with the aim of reproducing the findings.

12. Check out rival explanations

Searching for opposing explanations using your data, your judgment and the judgment of other experts who have knowledge in that particular field.

13. Get feedback from informants

Summarising your findings and asking informants to contribute their thoughts, whether concurrent with your conclusions or not.

The trustworthiness of the labelled themes will also be assessed via stakeholder checks. This is a process where a selection of those who are invested in the programme are approached to check over the categorised theme. The aim is for the stakeholders to be able to fit a random selection of texts into the theme as labelled and categorised by the researcher (Thomas, 2003).

The proposed research utilised a process evaluation with the utilisation focussed evaluation framework as its vehicle. The research design for this topic was based on a collection of data using qualitative methods such as interviews, programme documentation and programme observation. Furthermore, a general inductive approach to the research design was undertaken. Kaupapa Māori Theory and Evaluation philosophies governed the way in which these theories and frameworks were employed.

CHAPTER 5

METHOD

The following section will describe the procedures involved in the current study, including the setting, participants, measures, and data analysis strategies.

Setting

Data was collected from five sample groups. Interviews with internal and external stakeholders were carried out at their place of work. Interviews with whanau were carried out where they felt most comfortable; either in their home, at Waipareira Trust or at Amokura (Alternative Education unit). All interviews with staff and rangatahi were carried out at Amokura.

Amokura is the Alternative Education Unit, which is run by Waipareira. The building resembles a two storey warehouse from which both Wraparound Staff and Amokura Staff work from. There was one main office with four desks; three belonged to Wraparound staff and one belonged to the main teacher of Amokura. There was a whanau room, a kitchen and dining area as well as a large area for activities on the bottom floor and upstairs were three classrooms.

During the course of this study, many staff changes occurred with consequent changes in locations and settings. The Wraparound Programme was initially based at Amokura, and then moved to an office space which was a house under the ownership of TWOWT. The programme then moved to the Waipareira main building and back again to Amokura. Observations therefore, took place across all of these locations. Observations took place at Amokura during class time and at scheduled Wraparound activities while other times the researcher would shadow one of the staff members while they went to meet with whanau in their homes and other organizations at their place of business. All documentation analysis took place at Amokura.

Participants

Participants were purposefully chosen (n=24) to inform this process evaluation primarily through in-depth interviews. Interviews comprised the main source of data for the evaluation. Participants in this research were comprised of four groups; the youth themselves/rangatahi (n=9), a member of the rangatahi's whanau or primary caregiver (n=4), internal stakeholders (n=3), external stakeholders (n=3) and Wraparound staff (n=5). To be involved in the study, rangatahi had to be enrolled in Wraparound and be attending Amokura also.

Youth/Rangatahi

This group was comprised of two subgroups; the rangatahi currently with Wraparound and Amokura (n=7) and rangatahi who have since been discharged from Wraparound and Amokura (n=2). All rangatahi ranged in age from 14 to 17 years with a mean age of 15 (M=15). The female to male ratio was 4:5 and all identified themselves as Māori. The criteria for entry into the Wraparound programme states that all youth must be between the ages of 13 and 17 years, reside in the West Auckland area, have had involvement with Youth Justice or Youth Aid, at risk of "out of Whanau" or residential placement, absent from school and/or have been expelled, or are at risk of expulsion, homeless or unable to live at home and diagnosed with mental health issues including attempted suicide or self-harm. Although not exclusive to Māori, the Wraparound Programme currently consists only of Māori clients.

Whānau

This group (n=4) consisted of the primary caregiver of the rangatahi or the person who was most involved with the rangatahi in the Wraparound process (immediate, extended or significant others). The Wraparound process is premised on collaboration and inclusion of whanau throughout the client's entire journey, therefore, whanau members are expected to participate in their child's rehabilitation.

Kaimahi (Programme Staff)

At the time of data collection, Waipareira was undergoing a major restructuring of its departments. As a consequence, staff changes were prevalent and regular and so it was not logical, nor possible given the time constraints of this project to interview all of them. Nevertheless, five staff members (n=5) were interviewed, only one of whom remained as a Wraparound staff member at the writing up of this report. In addition to the staff changes, changes in the leadership of Wraparound was also very frequent, which made it very difficult to interview management, hence why there is no input from that level.

Internal and External Stakeholders

The Wraparound model is premised on utilising the organisation's own services where possible, hence the differentiation between internal and external stakeholders. Key internal stakeholders were identified and interviewed on their perceptions and experiences of the Wraparound Programme (n=3). This group comprised of TWOWT's Youth Worker, Counsellor, and the head teacher from Amokura. Given that the sampling criteria required rangatahi to be enrolled in Amokura as well as Wraparound, it seemed appropriate to interview the head teacher. Furthermore, Amokura is the primary stakeholder for Wraparound and the two services work very closely with one another, which is why the researcher felt it was very important to get an educational perspective.

As with the Internal Stakeholders, four primary External Stakeholders were identified to participate in the evaluation. These four organisations were deemed as having the most involvement with Waipareira Wraparound. Stakeholders were prioritised and recruited according to the amount of contact they had with the Wraparound programme and then selected on the basis of priority and availability.

Measures

Programme observation, semi-structured interviews and programme documentation will be the primary methods of data collection. All participants were assigned ID numbers during analysis and in the final report to preserve confidentiality.

Semi Structured Interviews

Four different interview schedules were designed for each group of participants (Whanau, rangatahi, stakeholders and staff, (See Appendix A). Each interview schedule was developed with the assistance of the research team set up at Waipareira. The researcher initially developed a frame for interview questions and it was taken to the research team where the schedules were tweaked and finalised. The framework and line of questioning offered by Patton (1990, 1997) was also used as a base for the formulation of the interview schedule.

Interviews took place over a period of 6 months. Interview times varied considerably, ranging from 20 minutes to an hour in duration. All interviews were recorded by digital recorder to ensure clarity, while brief notes were also taken by the primary researcher. All audio files were then transcribed.

Programme Documentation

The researcher was granted access to all staff members' cabinets which held all case notes of each of their clients. Consent was obtained by all participants to view all documentation written about them. The researcher also collected other forms of programme documentation, which included brochures, referral forms, care plan forms, strengths and needs assessments, disengagement checklists, programme completion evaluation forms, closure summaries forms and effective measure at 6 months and discharge forms and contracts between Wraparound and the Ministry of Social Development. An analysis of programme documentation gave the researcher an

opportunity to understand the programme in more depth, whilst at the same time gaining an insight to their documentation processes. Programme documentation also provided the researcher with more areas to pursue during observations and interviews. In particular, the strengths and needs assessment and care plan forms for each rangatahi participant in the study were analysed in great depth. The purpose for this was to be able to evaluate the relative 'individualised' care plan in relation to the strengths and needs assessment.

Programme Observation

Programme observations consisted of the primary researcher observing meetings between wraparound staff and whanau, observations of staff meetings, and observation of Wraparound Programme activities. All observations were recorded via handwritten notes into a research log.

The primary aim of programme observation was to observe and take note of interactions between clients, staff, whanau and stakeholders with the aim of trying to understand the internal dynamics of the programme. Programme observation allowed the researcher to see the programme for herself without solely having to rely on interview or documentation. Observation also allows the researcher to learn particular aspects of the programme which people may have been unwilling to share, or aspects of the programme which may have escaped conscious thought of the participants.

The researcher spent time observing the day-today- operations of Wraparound Waipareira. The researcher sat in and observed school days (all participants attend Amokura – Alternative Education Unit based at Waipareira), sat in staff meetings, observed meetings between the Wraparound facilitator and Stakeholders, observed other meetings with whanau, clients, staff and stakeholders and observed Wraparound programme activities. Criteria for observation included the principles outlined by Te Kauhau Ora and the National Wraparound Initiative. All observations were recorded in a research log.

Procedures

I approached the Deputy CE of Waipareira and offered to conduct my research on one of their programmes or on a topic which they felt needed attention. After numerous meetings with the heads of the organization, we agreed that a process evaluation of the Wraparound Service would be appropriate and beneficial given that the programme was being piloted at the time.

I then introduced myself to the head of the Wraparound Programme and briefed him on the project. My primary initial aim was to present the project as a formative evaluation looking to improve Wraparound rather than criticize. I regularly enforced this aim to ease the anxiety of participants.

During this period, ethics approval was granted by the University of Auckland Ethics Committee (ref: 2010/036).

A research team was set up at Waipareira, which consisted of Kaumātua and a few others in the organisation who had a lot of indirect involvement with Wraparound and who I could regularly liaise with. Aside from this research team, Te Roopu Kaumātua o Waipareira had also extended their support for the research and wished to meet with me on a regular basis to discuss the evaluation.

Semi-structured Interviews

The head facilitator of Wraparound was asked to identify key internal and external stakeholders, who would become informants of the research. Four of each were identified and contacted and those who agreed to participate were interviewed. All stakeholders were contacted via telephone conversation or email. The research project was explained to them in brief and they were invited to discuss the project further in a face-to-face meeting at a location they chose. During the meeting, the Participant Information Sheet was presented to them and discussions were held regarding the research. In all instances, the stakeholder agreed to participate in the study and the interviews were carried out immediately. The aim was to interview staff and

stakeholders in the first instance because the interviews themselves may have influenced the type of questions I would ask of rangatahi and their whanau.

During the course of this study, I was in constant email contact with wraparound staff. Arranging interview times with them was straightforward and occurred over two weeks. I had already sat down with all staff and discussed the research in great detail, so it was just a matter of them signing the consent forms. All interviews with staff took place in the whanau room at Amokura.

It was agreed upon between myself and the Wraparound Staff that they would make initial contact with the rangatahi and their whanau in regards to the project and their participation. Once initial contact was made, I arranged a time with the teacher at Amokura to go in and speak to the rangatahi who were enrolled in Wraparound. This happened on two occasions since not all rangatahi were present the first time. As a koha to the rangatahi for allowing me to speak with them, I organised and provided lunch for them on both occasions.

During my presentation to the rangatahi at Amokura, I presented the Participant Information Sheet to them and talked to it. We discussed the finer details of the study and I answered the questions that they had. Once they were clear on what the study entailed, I asked them to each take home an Assent Form (because they were all aged under 16) for them and their parents to sign. I also asked their permission for me to contact their primary caregiver to discuss the research with them and invite them to also participate in the study. I collected all contact information from them.

I then discussed with the head teacher at Amokura an appropriate time every day for me to come in and interview the rangatahi. Due to the nature of attendance by pupils in alternative education, it took approximately six months to interview all rangatahi. At the end of each interview, rangatahi were given a koha for their participation.

Once rangatahi had been interviewed, I contacted all whanau via telephone call and discussed the research project with them. Once they agreed to participate, I arranged a time for us to meet. All interviews with whanau took place at their own homes. To guarantee researcher safety, an acquaintance accompanied myself to each whanau

home and waited in the vehicle until my time with them had finished. Whanau were given groceries and a koha for their participation in the research.

It is important to note here, that all interviews began with lengthy conversations over a 'kai' to build whanaungatanga, trust and rapport. All interviews ran according to the interview template. The questions for each participant group differed only slightly. With a semi-structured interview schedule, the researcher was permitted to ask other questions where areas of interest emerged.

Programme Documentation

Right from the outset, all programme documentation was copied, collated and given to me for reference. The type of documentation received included, brochures, referral forms, care plan forms, strengths and needs assessments, disengagement checklists, programme completion evaluation forms, closure summaries forms and effective measure at 6 months and discharge forms and contracts between Wraparound and the Ministry of Social Development. Once the finer details of this project were established, my particular aim was to analyse the strengths and needs assessments in comparison with the care plan forms. I arranged a day and time with the wraparound staff to sit in at the Wraparound office and go through each document in depth. Wraparound staff and rangatahi granted permission for me to have full access into their filing cabinets where all personal files for each rangatahi were held. This process took three days.

Programme Observation

After each interview was conducted, I stayed back to observe. I asked for permission to be present at each staff meeting, which was scheduled for the same time each week. I also approached each staff member to arrange some times for me to spend the day with them and observe their work. My main method of communication with the staff was face-to-face and I would regularly stop into Amokura and check in on how things were going. The Wraparound facilitator emailed me each week with a timetable outlining all

staff's appointments and scheduled activities, which meant that I was privy to a variety of observations. However, the nature of working a wraparound progamme meant that schedules were constantly changing and new events emerged at very short notice so it became difficult to observe everything. Nevertheless, the researcher was able to observe a wide range of activities.

Aside from observing programme activities, non-verbal and informal interactions between all participant groups were also observed. These observations took place on all occasions where the researcher was present at all Waipareira locations.

Furthermore, I would regularly give relevant resources to the Wraparound Staff when they were made available to me through my literature searches. I also organised a particular day and time each week where I would sit in the whanau room to look over case notes and programme documentation.

Data Analysis

Data analysis was characterised by the flexible application of the phases of thematic analysis as outlined previously by Braun and Clarke (2006).

Semi- structured Interviews

All interviews were recorded onto digital recorder and sent to a transcriber. Once transcriptions were received, the researcher began analysis by thoroughly reading through each interview and listening to the corresponding audio track. Transcriptions were read through again, this time noting down important nuances, ideas and themes into an exercise book (code book). Once this process was complete, all transcriptions were then transferred into NVivo, a qualitative data analysis computer software package. Using NVivo, the researcher recorded each idea or code that was noted initially in the code book. This formed the initial phase for theme and code generation. Extracts from transcripts were sorted and matched to their corresponding initial ideas

and codes. Once complete, the researcher refined these ideas and their corresponding extracts and formal 'codes' were identified. Once the codes (or nodes as NVivo has it) were established, further refining took place where extracts were constantly being cross-checked against other codes to see how they could collapse into more wider, general codes or themes. Preliminary themes were then identified and these were refined further until core themes were established. During the process of analysis, I met regularly with Wraparound Staff to inform them of preliminary findings and asked for their contribution and thoughts on potential themes. Half way through this process, I also put a preliminary report together for the manager of Wraparound and sought his advice on the process. In terms of kaupapa Māori within transcripted texts, the researcher held constant discussions with the Pou Tikanga and the cultural research group to review and critique decisions made in regards to coding and so on. As a result of the constant collaboration with TWOWT, themes and codes were discarded and altered.

Programme Documentation

Programme documentation was read through extensively. General ideas and codes were identified across programme documents and these were matched to the themes and codes developed from the participant interviews. In particular, care plans for each rangatahi participant were analysed in terms of their consequent relativity to their corresponding strengths and needs assessment. The researcher was particularly interested in the extent to which each care plan was tailored to each individual's needs. The researcher then met with Wraparound Staff to discuss the finding of data analysis. This process became a theme in itself and the ideas that came about while analysing these documents formed codes.

<u>Participant Observations</u>

The principles of Te Kauhau Ora and the National Wraparound Initiative were used as a framework to orient the researcher's observations. All observations were noted in a research log and exported into the NVivo software. The process for thematic analysis was then carried out in the same manner as the semi-structured interviews.

CHAPTER 6

RESEARCH FINDINGS

The following four chapters will present the research findings. The chapters will include the Programme Description, Participant Observations, rangatahi and whānau perspectives, kaimahi perspectives and the perspectives of Stakeholders.

Where quotes are presented throughout the chapters, they will be identified according to the following rule:

- Rangatahi – (R)
- Whānau – (W)
- Kaimahi - (K)
- Stakeholders - (S)

Where necessary, I have added my own insertions into the quotations to clarify the context for the reader. These insertions will be distinguished from the original quotes by using square brackets [ ]. During interview transcription, I purposely omitted unnecessary fillers ("um", "aah", "mm") to promote easier reading.

Whilst many quotes from the transcriptions can be used to support identified themes, only a select few have been used in these chapters simply due to the limitations of length in this thesis. Furthermore, it is also important to note that some quotes were used to support more than one theme and as a consequence they have been repeated throughout chapters. Nevertheless, I have endeavoured to illustrate a representative view from each participant group.

Programme Description

This section presents an overview of a snapshot in time of the Te Whānau o Waipareira Wraparound Programme from the period of 2010 – 2011. It is important to note here that this research focused primarily on rangatahi registered with Wraparound West and attending Amokura (Waipareira's Alternative Education School).

Te Whānau o Waipareira Trust is an Urban Māori authority that was established in 1984 in response to the migration of Māori to the cities. Māori were becoming displaced in the urban world and disconnected from their tribal roots, which ultimately brought about the social deprivation issues we see with the urban Māori society today. Waipareira was established somewhat as a 'whāngai' iwi for those who needed support and through this vehicle, Te Whānau o Waipareira was able to provide education, health and social services to those living in West Auckland; "By Māori , for Māori". Over time, Waipareira has extended their focus and now provide their services "By Māori for all"; the Wraparound Programme being one of the most recent additions to their repertoire of social services.

Initially, Waipareira offered a Wraparound service to youth residing within the South Auckland area. After 10 years in South Auckland, Te Whānau o Waipareira looked to pilot the same programme in West Auckland and was adapted slightly to suit the needs of the West Auckland community.

Philosophy of the Wraparound Waipareira Service (WWS)

Wraparound Waipareira premised itself according to the philosophy that a Wraparound Programme was "a specific set of policies, practices and steps that are used to develop tailored, individualized services and supports for youth and their families experiencing severe and on-going difficulties". This framework was their founding operational instruction. More specifically, Wraparound Waipareira aims to address the needs of youth at risk of offending via a comprehensive needs-based spectrum of services including welfare, health, education and justice.

Goals

Their core values include using strengths based approaches, providing unconditional care, holistic and integrated, flexibility, working collaboratively with the youth and whānau, culturally appropriate, whānau centred, needs based and supportive within the most normal community environment.

WWS sets out to decrease criminal activity and association, decrease suicide, motor vehicle accidents, unplanned pregnancies, alcohol and drug abuse, the contraction of sexually transmitted infections; and/or improved educational outcomes. Their contractual obligations are such that WWS must ensure that rangatahi participation and relationships are improved, risk behaviour is reduced, education performance is improved, life skills are improved, whānau support networks are developed and stable living situations are established in the community with whānau or in equivalent alternative family type care.

Referrals

Wraparound Service West is targeted at youth between the ages of 13-17 years living in the West Auckland community. The eligibility criteria for Wraparound Service West includes youth who have attended or are eligible to attend a West Auckland High School, youth who have had involvement with Youth Justice or Youth Aid, youth at risk of 'out of whānau' or residential placement, youth who have been absent from school and/or have been expelled or are at risk of expulsion, youth who are homeless or unable to live at home, youth with significant health issues requiring specialist intervention, youth with diagnosed mental health issues such as attempted suicide or self-harming, and youth involved in risk taking behaviour.

Referrals to the WWS are accepted from any organization and/or individual including community based services, iwi, marae based groups, mental health services, justice services, youth aid and police, Kaumātua and kuia, church groups, sports groups, Child Youth and Family services, the Ministry of Education, Schools/Kura Kaupapa and

whānau members. All rangatahi registered with WWS were referred from a variety of sources including Youth Justice North, Ministry of Education, Schools, Lay Advocates, The Alternative Education Consortium and whānau. The maximum length of time allowed for each individual to be registered with WWS was 12 months. In this time, rangatahi were expected to have achieved or working towards achieving the expected outcomes listed above.

All referrals for rangatahi to WWS were completed on a standard referral form and sent to WWS. The referral form requested demographic information for the rangatahi being referred as well as each parent, information about siblings, extended whānau and significant others and information regarding the rangatahi's schooling and health and the basis for the referral. Also included was an "intake criteria" where whānau were to indicate by ticking a box, which of the criteria the rangatahi meets for entry into WWS.

The time frame between referral to acceptance varied depending on kaimahi workload and existing waiting lists. During the data collection phase, WWS and the Waipareira organisation on a whole were undergoing a major restructure, including a major shift in the referral process, which took effect half way through the data collection phase. Instead of referrals being sent directly to the WWS, a new system was introduced where all referrals were to be sent to a "referral team" who distributed the referral information to the appropriate services. This new system caused two problems for the WWs; firstly, it caused a delay between referral and acceptance and secondly, referrals were being lost and therefore not picked up by WWS.

Officially, the referral phase would commence with a referral being made in writing to WWS and the service manager would make contact with the whānau to continue with the registration process. In practice though, the initial phase of the referral process would generally occur informally at either a whānau or community function where Waipareira kaimahi would be approached by concerned whānau or a WWS kaimahi member would hear of some difficulties happening within a particular whānau and would organise to make contact with the whānau regarding the information receive and an official referral would be lodged accordingly.   Due to the close knit community of West

Auckland, informal referrals would be developed through relationships with the community and Waipareira kaimahi.

Given that WWS was a pilot programme, the client base was capped at 21 rangatahi per annum. Due to the capped numbers, there was always a waiting list of rangatahi ready to be registered into the programme.

Assessments

Once a referral had been accepted, the service manager allocated the rangatahi to a Kaimahi Whānau who became the case manager. The Kaimahi Whānau (KW) would then complete a Strengths and Needs Assessment from which a Care Plan would be devised. Information for the Strengths and Needs Assessment (SnA) was obtained via interviews with the rangatahi and their whānau. The SnA is a 28 page document that consists of two parts; the first for rangatahi and whānau which requested very specific information about the whānau and their current living situation, the rangatahi's personal beliefs about their strengths, influences, culture and support mechanisms, educational background, including their experiences of school, emotional and psychological factors, including the way the whānau deals with stressful situations, medical and health issues, including sexual history, drug and alcohol use, offending behaviour and others' responses to the offending behaviour, risk assessment, physical and spiritual health, hobbies, dreams and aspirations.

The second part of the SnA is an Assessment overview where the KW is expected to summarise the information obtained in part one according to whānau strengths, whānau needs, hinengaro strengths, hinengaro needs, tinana strengths, tinana needs, Wairua strengths, Wairua needs and recommendations.

Due to the in depth nature of the SnA, it was generally conducted over a period of three to four weeks or when the whānau and rangatahi were available for home visits. Timing for the completion of the SnA varied depending on whether or not the rangatahi were

registered with Amokura and the availability of kaimahi and whānau for coordinated home visits.

Given that the sample of this research was primarily made up of rangatahi registered with WWS and Amokura (Waipareira Alternative Education Unit), SnA were carried out in a shorter time frame.

Programme delivery

Once referrals have been accepted according to the referral pathway, rangatahi are allocated to a social worker by the service manager. The social worker then becomes the case manager whose main role is to act as an advocate for the rangatahi, broker rangatahi and their whānau into services internal and external to Waipareira and provide a therapeutic role. It is expected that case managers carry out these roles and responsibilities in accordance with the Strengths and Needs Assessment and a subsequent Care Plan. In achieving these goals, it is also expected that case managers establish continuous and integrated case management with rangatahi and their whānau.

Care Plan - Tailored, individualized services and supports

The next progression from the SnA, was the development of a plan that included "tailored, individualised services and supports". There was no particular structured approach to the development of a plan or the delivery of the Wraparound service. Kaimahi were expected to develop their own protocols and processes in accordance with the Kaupapa of WWS. As such, the team could not offer an explanation for the structure and/or processes around creating tailored, individualized services and supports.

Based on an overview of the programme manuals, the idea was to develop a tailored care plan for these rangatahi that is based on the information from the SnA. As such, one would assume that in a normal course of events, the rangatahi would be registered

with other services and/or undertaking other programmes that fit their need. Care plans were not available at the time and so the researcher relied on information from interviews with kaimahi and rangatahi to gauge what services were being utilized.

After some investigation, it appeared that rangatahi were offered a range of services, including;

- *Amokura*

   Amokura is an Alternative Education Unit run by Te Whānau o Waipareira Trust. The unit is part of the Alternative Education Consortium and sits under the mantle of the Mount Albert Grammar School in Auckland. Amokura runs Monday to Friday from 9am-2pm. The school has a numeracy and literacy teacher who offers NZQA and NCEA modules and a teacher who offers music and carving. All students are transported to and from school on a van.

- *GP and health services*

   All rangatahi were registered with a General Practitioner and sent for regular health checks. Where possible, all whānau were registered with the Waipareira GP clinic.

- *Drug and Alcohol counselling*

   Waipareira offered an Alcohol and Drug counselling service, which was utilized by some of the rangatahi on the WWS.

- *Violence and anger management courses*

   The issue of violence and anger management was quite prevalent among the rangatahi on the WWS. Rangatahi and their whānau were registered into a night class that met weekly to address issues of anger management and violence in the home.

- *Indoor netball*

   This was an initiative initiated by the WWS kaimahi. They formed an Indoor netball team that played two nights per week. All rangatahi participated and whānau were also encouraged to attend and participate. Rangatahi and their whānau were transported to and from the netball games.

- *Lay advocacy*

The WWS kaimahi established a good relationship with the lay advocacy service who would offer support for those rangatahi that were facing the youth court. WWS together with the lay advocacy service ensured that the rangatahi were presenting to the Te Kooti Rangatahi at Hoani Waititi Marae, which was a much more comfortable environment for rangatahi to be in.

- *Driver Licensing*

  Groups of rangatahi were offered driver licensing courses through Amokura.

- *Waipareira sports clubs and events*

  Waipareira hosts many sports events. WWS ensure that their rangatahi always had teams in the sports events and they also made sure to include them in other Waipareira events also.

- *Carving*

  The carving school was based at Amokura. All rangatahi had access to the carving room and the carving teacher whenever they wanted.

- *Evening presentations by New Zealand role models*

  The WWS kaimahi organized evening presentations where nz role models from different walks of life would come and present to the rangatahi about their work. These evenings were held approximately two times per month at Waipareira headquarters. Whānau were invited to attend and all shared a feast afterwards.

- *Course enrolments*

  For those rangatahi approaching the age of completing school, kaimahi worked with rangatahi to encourage them to move on to tertiary training. They had enrolled two rangatahi into hair cutting school and one into mechanics training.

As Waipareira offers a wide range of health and social service, education and justice programmes, it was important for kaimahi that services internal to Waipareira were called upon in the first instance. As a team, kaimahi had coordinated rangatahi to register and participate in many programmes and services and whānau were encouraged to participate also. Alongside the programmes and services that were being 'wrapped' around the rangatahi, each kaimahi offered one-on-one mentoring sessions, they made frequent visits to rangatahi homes to meet with whānau, they transported

rangatahi and their whānau to and from services and they also acted as advocates for their rangatahi and whānau with agencies like youth court, alternative education, winz, CYFs and so on.

It is the role of the kaimahi to broker access to the appropriate resources and draw value from services and/or agencies that fit with the needs and aspirations of the rangatahi and their whānau. It is then their role to act as the constant 'connector' of services until such time as the whānau are equipped with their own internal resources to take the management of these services over on their own. These plans are expected to be recorded in the corresponding Care Plan and in collaboration with the whānau and rangatahi.

Programme Documentation

The WWS has a number of documents that inform whānau of the programme and also documents that aid in the delivery of care to rangatahi. Below is a brief description of the programme documents utilised by WWS.

Service Brochure

The service brochure provided a basic description of the WWS. It included information such as the referral criteria, referral process, goals and contact information for the programme.

Referral Documents

There were three parts to the referral document process; the referral form, entry criteria and an approval for assessment. The referral form was a six page document that asked for basic demographic information, detailed descriptions of ethnic affiliations for both paternal and maternal sides, family make-up including siblings, extended whānau and

significant other and schooling. The form also included a section where the referee was asked to indicate by ticking the appropriate box which entry criteria the rangatahi met.

Client Summary

The client summary section included a service agreement and client summary document. The client summary was a basic form summarizing the referral information and need of the rangatahi and their whānau. The service agreement document describes the philosophy and goals of the WWS and provides information about informed consent. The document acts as the final registration process for whānau before the wraparound work begins with rangatahi.

Case Notes

A case note template, with date, time, case note and plan headers.

Strengths and Needs Assessment (SnA)

As described in the assessment section, the SnA is a 28-page document. This assessment forms the basis for the care plan and the 'wraparound' work that is done with each rangatahi and their whānau.

Care Plan

The care plan document is intended to outline and describe all of the services that will be 'wrapped' around the rangatahi and their whānau. The document is in a table format and calls for information regarding the specific need of the rangatahi, what services and supports are available with corresponding contacts and a description for how the kaimahi intends to begin wrapping that service around the rangatahi and what steps are

included in that process. Each need has its own plan. The information required to develop this care plan begins with the SnA. The care plan is intended to be an evolving plan that changes over time, as the rangatahi's needs change.

Correspondence

Correspondence documents include court attendance forms, incoming documents (emails etc…), outgoing log of correspondence, confidential fax form, review of closure letter, intention to close letter and file closure letter.

Legal Matters

This section includes a Community Work Report. Many of the rangatahi referred to WWS have been involved with the criminal justice system. Where community service has been imposed on the rangatahi, WWS take on the responsibility of ensuring the work is carried out and they provide reportage to probation services. The document describes duties and tasks, the hours worked, punctuality, a comment regarding conduct and any other relevant comments.

Incident Reports

This section is made up of an incident report form and an abuse report form.

Quality Measures

The Quality Measures Documents are essentially reviews of the rangatahi's case and overall performance. The document is expected to be completed three times, at 6 months, 12 months and 18 months. The document includes scales from 0-10 and asks

for the kaimahi to evaluate the rangatahi on items relating to participation, risk-taking behavior, education performance, life skills and whānau support network progress.

<u>Effective Measures</u>

This section is the discharge component which includes the 'Effective Measures' form at discharge and at 6 months post discharge, Closure summary, Disengagement Checklist and Programme Completion evaluation forms.

The Effective measures forms ask kaimahi to evaluate the effectiveness of the programme based on four key questions; Does the rangatahi have a stable living situation in the community with family/whānau or equivalent alternative family type care, does the rangatahi have a stable placement in a community school or a successful transition to a vocational or similar training programme or stable employment, Offending is no higher than the level of frequency type and/or severity found on self-report on peers outside the programme as documented in community studies of juvenile delinquency in urban areas similar to Auckland, Goals contained in the individual service plan have been met.

Staffing

The diagram below is an illustration of the staffing structure of the WWS in the beginning of the data collection phase.

Diagram 1: Te Whānau o Waipareira Trust Wraparound Service Structure
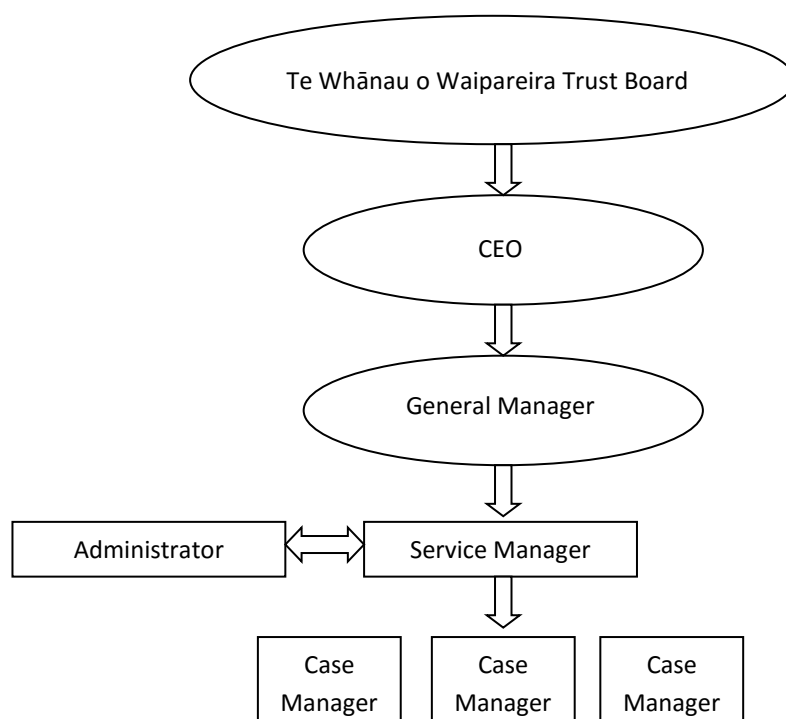
Throughout the duration of the data collection phase, WWS had undergone numerous changes to kaimahi and structure; three case managers had moved to other service areas, the service manager had been moved to another service area and there had been five changes in the general manager's position. At the conclusion of the data collection phase, WWS had a whole new team which was comprised of three case managers, a team leader and a new general manager.

Initially, the administrator's position was shared between the Amokura service and the WWS. At the conclusion of the data collection phase the administration of all Waipareira Services were merged into one 'service centre' where all referrals and administrative duties were carried out.

All kaimahi were at different levels of working toward a Social Work qualification and the Team Leader was a registered Senior Social Worker. All kaimahi were of Māori descent and had previous experience working with rangatahi.

All past and present kaimahi have had their own personal relationship and experience with Waipareira; some had received services from Waipareira in the past, some had worked at the governance level and for some it was a family tradition to work at Waipareira. All in all, it was very apparent that all kaimahi possessed a very strong affinity to the kaupapa of Waipareira and they all shared a desire to give back to their community. As such, kaimahi consistently worked overtime and after office hours. Many of the programmes organized by kaimahi were scheduled in the late afternoon or early evening because they were aware of the importance of offering extra-curricular activities to aid in the prevention delinquent behaviour.

Summary

This chapter set out to provide an overview of the WWS programme by describing the philosophy of the service, its goals, the referral and assessment process and the implementation of the programme, programme documentation and staffing.

In summary, the WWS was established to address the needs of youth at risk of entering the criminal justice system. The overall aim of the service is to provide tailored, individualised services and supports for rangatahi and their whānau who are experiencing ongoing difficulties. It is a strengths based service aimed at integrating welfare, health, education and justice into a broad spectrum of care for the whānau involved.

The WWS was for rangatahi aged between 13 and 17 years old living in the West Auckland community. Referrals were accepted from any source, including government agencies, whānau and community members. Rangatahi were enrolled onto the service for no longer than 12 months, in which time they were expected to be progressing well on their established plan. Once a referral was accepted, each rangatahi would be

allocated a kaimahi. A strengths and needs assessment would be carried out followed by a care plan. The care plan formed the most important part of the service delivery, as it identified specific needs tailored to each individual and how each need would be addressed. It was the kaimahi role to draw on and coordinate a range of services according to the needs and aspirations of the rangatahi and whanau.

All rangatahi were of Māori descent. All rangatahi who participated in the research were also enrolled in Amokura (Waipareira's alternative education unit) and attended every day. Staffing and structure was a major issue during the research period. Over one year, major changes took place including five changes to the general manager's position and four changes in kaimahi positions. However, at any given time, there were three kaimahi working in the WWS.

Programme Observation

The primary aim in my observations of the WWS programme was to understand the internal dynamics of the programme and to observe how the expected outcomes and core values were being reflected in the daily practice of kaimahi and in the use of policy, process and documentation. I will describe these observations in terms of strengths and weaknesses in the programme content and implementation. Much of what I observed and the themes emerging from those observations were very much the same as the themes that emerged from interviews with participants and so, to avoid repetition I will leave those themes for later sections. Notwithstanding the similarity in themes, there were also some interesting dynamics noted in the researcher's field work observation that were not always alluded to or evident in interviews.

There were five prominent themes that emerged in the researcher's observations that deserve some attention. These themes may also provide some more context and support for later chapters on particpants' perspectives. These issues include programme content, programme implementation, culture and environment, kaimahi, Tikanga and the Te Kauhau Ora. The themes outlined below came purely from researcher observations and were separate from interviews. Whilst some of these

topics may overlap with the themes that emerged from interviews (later on this chapter), the researcher found it important to highlight other nuances that emerged through field observations also.

Programme Content

There were some inconsistencies found across programme documentation; from the service brochure to the effective measures forms. The inconsistencies were seen in the type of language used to determine and indicate outcomes and effectiveness.

The WWS brochure describes its goals as including *"a decrease in criminal activity and association, a decrease in suicide, motor vehicle accidents, unplanned pregnancy, alcohol and drug abuse, the detraction of STD's and with improved education outcomes."*

The last Effective Measures form asks four yes or no item questions which measure overall effectiveness of the programme. These questions are;

1. *"Does the rangatahi have a stable living situation in the community with Family/Whānau or equivalent alternative family type care"*
2. *"Does the rangatahi have a stable placement in a community school or a successful transition to a vocational or similar training programme or stable employment.*
3. *"Offending is no higher than the level of frequency type and/or severity found on self-report on peers outside the programme as documented in community studies of juvenile delinquency in urban areas similar to Auckland"*
4. *"Goals contained in the individual service plan have been met."*

This example highlights one example of the inconsistencies found in the documentation. In this particular case, the goals do not appear to match well with WWS's end measures of programme effectiveness.

There appeared to be much confusion across kaimahi, whānau and stakeholders about the difference between Amokura and WWS. This issue emerged from the interviews. Although they were intended to be two distinctly different services, Amokura and WWS shared all of their resources including kaimahi, buildings, offices, vehicles and client base. This caused a lot of uncertainty about roles, responsibilities, policies and procedures.

Other than the points outlined above, the programme content in terms of its contribution to the organisation's strategic goals, the extent to which the actual programme reflects what is advertised, its contribution to the goals of the rangatahi and their whānau, it attractiveness to prospective participants and general compliance with professional standards, was robust and of good quality. This is also reflected in the review of previous audit reports.

Programme Implementation

The researcher spent a great deal of time examining case files checking for some level of consistency and patterns in terms of the way in which case file documentation were utilized. Of the 12 case files that were inspected, none included a completed SnA and five had at least one care plan. All other required documents were available and of a good standard. One possible explanation for the incomplete SnA's is the fact that the assessment document was too long, and as such almost became an arduous task for both kaimahi and rangatahi to complete. This was evident in kaimahi room conversations and in general attitudes expressed in the lunch room by all towards the SnA.

Where possible, it was evident that kaimahi made every effort to implement the content of the programme and formulate an individualized, tailored plan for each rangatahi. Furthermore, the kaimahi and management turnover during the research period was extremely high. This almost always caused a disturbance in the implementation of the service because there were always new team members learning and finding their way into the service and a new management style with new directives. It is likely that the

weaknesses of the implementation of the programme lay with the volatile nature of the staffing situation.

Notwithstanding the instability in staffing and management, the strength of the implementation of WWS can be attributed primarily to kaimahi characteristics. Given the many obstacles faced by kaimahi at an organisational level, their sheer passion and determination to ensure that their rangatahi were supported likely made a positive contribution to the effectiveness of the programme.

Culture, environment and team dynamics

Observations of kaimahi meetings, informal office and playground conversations and interactions between kaimahi and rangatahi generally reflected the sentiments of feeling forgotten about and neglected by the organisation. The building shared by both Amokura and WWS was less than appealing; it was a two storey concrete building that was cold, it leaked and there was very little resource poured into the maintenance of the space. This had a negative impact on the spirits of the team, especially in the winter months where heating the building was extremely difficult. Whilst kaimahi themselves were impacted by the ever-changing staffing situation, rangatahi were equally impacted. They often formed close attachments with their respective kaimahi and as such responded to the changes with an increase in negative behaviours. Over the data collection phase the behaviour of the rangatahi at Amokura became increasingly difficult to control. It is likely that this escalation in behaviour was a direct response to the instability in staffing. The team dynamics were generally positive for the most part. In the early stages of data analysis, there was a lot friction between the kaimahi team and their service manager in regards to the level of support they were receiving from management. Aside from this issue, kaimahi were very encouraging of each other and quickly learnt to pick up and carry on when a new change or directive was introduced. The WWS team remained focussed on their responsibility to their rangatahi and made a conscious effort to prevent organisational politics get in the way of their ability to deliver an effective service.

Tikanga and Te Kauhau Ora

The implementation of Tikanga Māori into the daily delivery of WWS became a very interesting matter for exploration. Prior to beginning participant interviews, I had already observed a high level of Tikanga within the delivery of the programme and on a daily basis. The implementation of Tikanga was a key element in the interview schedule and was given some time during interviews with participants. However, it became quite clear to the researcher early on that asking people to explain something which they do unconsciously and habitually (1) yields very little, if any discussion, (2) most looked at me like I was stupid and (3) most participants, especially rangatahi ended by stating that WWS has no tikanga or Māori content at all. However, during interview sessions with participants, and outside of the 'tikanga' question, they all alluded to and discussed many Tikanga practices evident in the programme. This tells us that there was some level of misunderstanding about what Tikanga Maori is and another level of difficulty bringing what understanding participants did have to a conscious level to then be able to articulate.

In my observations of the WWS, Tikanga Māori was very present and was the foundation for engagement between kaimahi and their rangatahi and whānau. Karakia was done twice each day, Te Reo Māori was spoken intermittently by all throughout the day in play and during class, rangatahi learnt their pepeha and whakapapa and whakairo (carving) classes were provided every other day. But more so than the overt Tikanga practices, especially in kaimahi interactions with each other, with rangatahi and whānau, all ten elements of Waipareira's Te Kauhau Ora (code of conduct) were present and thriving; whanaungatanga, pohiri, whakapapa, manaakitanga, aroha, te reo Māori, wairuatanga, kotahitanga, tautoko and kawa. The level of Tikanga throughout the programme and the participants' experiences of those practices seem to be reflective of a lack of awareness of Tikanga Maori processes and potentially the absence of a frame of reference to create some awareness around Tikanga Maori practices and protocols.

Summary

In the field observation of the WWS, the researcher set out to identify strengths and weaknesses of the programme that were not necessarily raised during interviews with the participant groups. This section looked at five issues; programme content, programme implementation, culture, environment and team dynamics, tikanga and Te Kauhau Ora. Overall, there were some inconsistencies found between programme documentation/content and programme implementation. There were inconsistencies found across programme documentation also, particularly in regard to WWS goals and then the corresponding client forms/plans. The assessment and care plan forms were incomplete for most client files observed. Many people including staff and rangatahi regularly complained about thee SnA (assessment) form because it was too long and some sections irrelevant. Another issue was the confusion between the WWS and Amokura. During periods of observation, the two services appeared to become enmeshed to the point where staff were unsure where they were meant to be working, with whom and under whom. This tells us that there was possibly a lack of clear direction and guidance from the leadership which led to a misunderstanding of roles and insufficient

The strengths of the programme, according to researcher observation, lie in the calibre of kaimahi who worked very hard in their aim to deliver a quality service, despite the many challenges they faced. The dynamics within the team was also a strength, as kaimahi constantly expressed support and encouraged each other. Tikanga was also very strong throughout every aspect of the service, even though participant groups may have thought otherwise.

CHAPTER 7

PARTICIPANT PERSPECTIVES

The following chapters will present the participant's perspectives via themes and sub-themes that emerged from the interviews. Each chapter will focus specifically on a participant group because although they may share themes, their perspectives within each theme differ and so are deserving of individual attention. There were nine overarching themes that emerged across the entire interview data; engaging whānau and rangatahi, professional practice, structure and process, support and communication, belief in the kaupapa, Tikanga and kaupapa Māori, a culture of instability and wraparound practice. These themes inevitably overlapped across participant groups and so in my attempt to describe them in a cohesive manner, I decided to divide the sections according to participant group and discuss the overarching themes and sub-themes in terms of their relativity to the participant group.

All overarching themes will only be described when they first appear in any given chapter.

Rangatahi Perspectives

Main Theme:

➢ *Engaging rangatahi and whānau*

Sub-themes:

➢ *Sticking to your word*

➢ *Resources*

➢ *The importance of feeling heard and supported*

One of the most challenging aspects of interviewing this particular population was the arduousness of facilitating and encouraging simple conversation. I experienced great difficulty communicating with this participant group. My naive intention was to interview each rangatahi for one hour. None lasted more than 20 minutes. Even with the most open-ended questions, I was occasionally met with "I don't know" responses or inaudible murmurs. Then there is the added pressure of deciphering teenage vernacular to ensure I was capturing the right sentiments. When a line of questioning received a positive response, I pursued that line to encourage further engagement and dialogue. Early on in the interview process, I realised that I needed to establish a good rapport with each rangatahi before attempting to sit down with them for an interview so I stopped interviewing all together and spent approximately one month getting to know them. I also introduced an 'I don't know rule' (the rule is that you cannot use the answer I don't know) in jest for those who frequently replied with "I don't know answers", which appeared to work well. Notwithstanding the lightness of interview content, some very rich qualitative data was present in what little the rangatahi did have to share. The overarching themes that emerged during interviews with rangatahi were issues of *engagement with rangatahi and whānau.* These themes will be described in terms of the sub-themes they represent.

<u>Engaging rangatahi and whānau</u>

Engaging rangatahi and whānau was a prevalent theme seen across participant group interviews. This overarching theme is defined as any issue raised by all participant groups that contribute to the successful or unsuccessful engagement of rangatahi and their whānau with the WWS. It is characterised by participants' perspectives about the current state of WWS, its strengths and weaknesses and what they believe is needed for improvement. Sub-themes in this section include sticking to your word, resources and the importance of feeling heard and supported.

Sticking to your word

It became apparent that all rangatahi had experienced some form of disappointment and rejection over the course of their lives; whether it was from whānau or services they had been previously involved with. As a consequence, they all appeared to have developed their own rules of engagement for people they allowed into their lives. One of those rules was regarding the person's (in this case kaimahi's) ability to follow through on their plans with their rangatahi. This sub-theme encompasses elements of consistency, stability and communication. Whilst not all rangatahi referred to 'sticking to your word' as an issue of engagement with the WWS, the tenor of their dialogue during discussions on unrelated matters reinforced to the researcher how important it was to these rangatahi that their kaimahi did what they said they were going to do.

The example below describes one particular view that, although potentially miniscule for some, was disappointment enough for this rangatahi to raise as an important issue. In this example, the rangatahi and interviewer were discussing her relationship with the different kaimahi at WWS and what she felt were important qualities that kaimahi should have. She proceeded to discuss her previous kaimahi in terms of her strengths and weaknesses and reported that she usually did things "half-pai". With further discussion regarding this sentiment, the rangatahi said of her new kaimahi:

R: *"Yeah, she tells me [about her plans]. But if she doesn't stick to a plan, it will be something good, a reasonable reason why she didn't do it. But [name of kaimahi omitted], she just…Oh, I don't know…she was supposed to take me to that sexual health thingy, and then she didn't even. What's cool, she took me, and then I was supposed to go back and get my pills, and then she never ever took me back ever again."*

It is clear from the example above that the difference between a positive experience and negative experience with WWS kaimahi for this rangatahi came down to their ability to stick to their word and follow through with the plans they had made together. Additionally, it was also important for this rangatahi to be informed when there were changes to any plan. In another example, outside of participant interviews, one of the rangatahi had been waiting at home for his kaimahi to visit as was scheduled the week before. The rangatahi waited all day and his kaimahi did not show. The rangatahi became aggravated and lashed out, cursing to whānau about how useless" his kaimahi was. The kaimahi was never made aware of this incident.

The example below also demonstrates the importance of kaimahi sticking to their word. The rangatahi below described some of the factors involved in helping him abstain from drug use.

R: *"Cos they always gave the heads up. Like always helped out, so that was good yeah.*

I: *"What do you mean by that?"*

R: *"…they do what they say they gonna do….they're always there"*

Resources

A significant factor influencing the engagement of rangatahi with the WWS was the availability of or access to attractive resourcing in the programme. Resource in this sense refers to tangible resources that are seen by rangatahi as rewards; such as clothing, food and special outings. They are resources that are usually difficult for rangatahi to access because they do not have the financial means. All rangatahi who participated in this research project often made positive comments about obtaining free access to resources, especially food. Food was extremely important. Other than the fact that food is an integral part of Māori customary process, many rangatahi had empty cupboards at home and were hungry a lot of the time. At Amokura, kaimahi of WWS frequently provided lunch for all rangatahi. For those who were not at Amokura, the kaimahi would usually take them out for lunch on their visits. It is important to note here that approximately half of the resources provided to rangatahi were done so from the pockets of their own kaimahi.

The quote below is one example of a shared opinion across all rangatahi regarding the provision of kai in the programme.

I: *"Yep. Cool. And what's the main good things about the program for you?"*

R: *"Probably like, just the feeds"*

Where clothing was needed for rangatahi, kaimahi were able to access grants through WINZ and in special circumstances funding was available through Waipareira for purchasing resources for rangatahi.

R: *"…and the mean thing is the kaimahi, they're gangsta."*

I: *What's good about them?*

R: *"They can hook you up with shit that you need. Like boots and shit. Fucken shoes and shit."*

Other than the immediate benefit of receiving attractive resources through the WWS, rangatahi and kaimahi also used these times as opportunities to build rapport with each other. For the rangatahi below, outings with her kaimahi provided an environment safe enough for her to talk to her kaimahi about some very personal issues. The rangatahi also saw the provision of resources as an incentive to do well in the WWS.

R: *"Oh she takes me out to the movies and spacies and that"*

I: *"Ay?"*

R: *"Yeah and by the end of the year she's taking me to Rainbows End."*

The importance of feeling heard and supported

All rangatahi involved in this research project and WWS in general had some previous involvement with another social agency, whether it is through the ministry of justice, ministry of education or the ministry of social development. All rangatahi alluded to the importance of having their voices heard in amongst the bureaucracy and the needs and wants of organisations and caregivers. This sub-theme is characterised by adults taking the time out to really listen to what the needs and wants of the rangatahi are without judgement, giving direction, taking the time to sit with rangatahi to just 'chat' about anything and checking in with them regularly to see how their day is. The researcher's measure for this sub-theme were all issues that rangatahi perceived as being listened to and heard.

 Of the nine rangatahi interviewed, five talked about being placed into courses and or programmes that they suggested were good options for them. All five also discussed

their experiences in the past where agencies and social workers had never bothered to hear their point of view and so the approach by WWS kaimahi was a pleasant surprise for them.

R: "Yeah pretty much, they [Waipareira] just asked me what do I wanna do and what course I wanna do and all this stuff, but other people just straight put me in this course and you have to do that, they make rules for you and stuff. Yeah so you have to do what they say, but Wrap Around they tell you what you like, what you wanna do, where you wanna go."

All rangatahi discussed the value in having someone to talk to. Many thought of their kaimahi as buddies, some as mentors and older siblings. They all shared at least one experience during interviews where their kaimahi had helped them through a difficult time. All of those experiences were characterised by kaimahi taking the time to talk with their rangatahi about the issues they were having or by facilitating whānau hui to discuss the issue.

R: "They're just like real helpful. Yeah, and they support you through bad stuff. Something's going wrong with your family, got family problems, they help you with that too."

Six of the nine rangatahi interviewed also talked about the importance and the need of having someone (in this case their kaimahi) in their lives to provide them with direction and advice on what is right and wrong. Very few rangatahi had role models in their whānau that they were comfortable taking advice and direction from and very few had whānau that gave advice and direction. The following example summarises these sentiments perfectly:

R: "Like[kaimahi member] talks to me about what's right and what's wrong. What I should do and what I shouldn't. Which is good, coz she's really the only one that tells me what to do. My dad does too, but he just tells me once and never again, and I don't really listen. And my mum, she's like my best friend, she's like my friend to me and yeah Kim's the only one that really put's me into my place…"

Another example below of how kaimahi availability, spending time talking and letting rangatahi offload made a positive impression on them.

R: "Just by like, everyone talking to each other and helping each other out…he's really cool to talk to, like yeah, he's like one of the best tutors here. But yep, [kaimahi name omitted] helps me, [kaimahi name omitted] helps me a lot. Like through the times I've struggled through. But yeah, he's really like…he's really helped me. And he's really like showed me, like a good life…"

Summary

Overall, rangatahi were very pleased with the WWS. Their general perspective of the progamme was largely dependent on their perception of the calibre of kaimahi working the service. The only theme to emerge from interviews with this group was in regard to engaging rangatahi and whānau. Rangatahi in the WWS wanted for very little when it came to their perspectives of the service. None explicitly stated what it was they needed or wanted from the service but the dialogue in their interviews consistently alluded to the importance of the role kaimahi played in creating a safe and positive environment for them. Kaimahi 'sticking to their word', being consistent and following through with their commitments was paramount for rangatahi. Another significant point that influenced the engagement of rangatahi was the importance of kaimahi actively seeking out rangatahi when they knew something was wrong and making themselves available to listen and talk about life, what was going on at home and what they want for their future.

Furthermore, rangatahi also really appreciated being at the centre of their own plan; being able to determine their own plan and have that plan listened to and supported by the WWS. Finally, free resources were a hit with all rangatahi, especially food and clothing and played an integral role in the ongoing engagement of rangatahi with the service.

Whānau Perspectives

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Main Theme 1:

➢ *Engaging rangatahi and whānau*

Sub-theme:

    ➢ *Sticking to your word*

    ➢ *Regular communication and contact*

    ➢ *Mistrust of social services*

    ➢ *Kanohi kitea*

    ➢ *A Māori service*

    ➢ *A lack of information*

    ➢ *Frustration*

Main Theme 2:

➢ *Improvement*

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Four whānau members were interviewed for this project. Accessing whānau for the purpose of this research was a difficult task. Most declined to be part of the research because they simply did not want to participate, they were too busy and some were uncontactable for reasons including having no landline or cell phone number, phone calls unanswered and not returned. Whānau were contacted in the first instance via phone call and their child was also sent home with a participant information sheet and consent form. Many did not return messages or answer phone calls. Nevertheless, the four whānau that I was fortunate enough to interview had a great deal to share in terms of their experiences with WWS and what they felt were important issues surrounding their children's care. All whānau that were interviewed were mothers, three of whom were single parents to their rangatahi. Two were whānau of children who were the first group of enrolments into the programme and had since left and the remaining two had children currently in the WWS. Four of the rangatahi that agreed to participate in this project were children of the whānau members who took part also. Interviews with

whānau were longer than expected. It is important to note here that the whānau who agreed to participate in these interviews had all reached the end of their tether with their children. They were all exhausted with trying to manage their children's behaviour within a system they felt was broken and unfair. As such, they were all very intense in their interactions with the researcher and very forthcoming with information. The first half hour to an hour of all interviews were spent with the researcher just listening; listening to whānau experiences with services and the "system" and listening to the history of their frustrations with their children. The overarching theme for this participant group is also *engaging rangatahi and whānau*. This theme will be explored in terms of the following sub-themes; sticking to your word, regular communication and contact, mistrust of social services, involving whānau in decision making and information.

Sticking to your word

Similar to the sub-theme described above in the rangatahi section, whānau talked at length about being let down by services and agencies similar to WWS. It was extremely important to them that kaimahi were consistent in their level of care with rangatahi and followed through with their commitments. Due to the fact that the whānau all had negative experiences with government agencies in the past, they entered into relationships with new agencies like WWS with a very critical view and a low tolerance for services that did not meet their needs adequately. They consequently had a low tolerance for those who did not deliver on their word.

The examples below illustrate a common sentiment shared across all whānau in this project. Kaimahi not turning up to scheduled appointments without communication was an important issue and probably the most frustrating for whānau.

W: *"Oh well [kaimahi name omitted] was supposed to come around…Yeah…to see her this morning before you got here. But she…not here, which is usual, which is*

the usual thing…Do you know what I mean? So she's [kaimahi member] got the right incentives, I think it's just her follow through that's not very good."

W: *"And I try to explain this to them, and they understood. Like they understand and that when they are here, but it's just that when they leave they don't actually do what they say they're gonna do."*

The example below is of a mother discussing the WWS with another parent during a court case for their children. The parent she was speaking to was trying to enrol her child into WWS but the kaimahi she had engaged with initially did not show up. The comment below demonstrates how a simple act like not making it to an appointment can have a significant impact on the way others perceive a service and how these impacts can have far reaching affects through word of mouth.

W: *"In Court…and she was like, "Oh that f'en, didn't even make the appointment and didn't even ring me". You know, and it's little things like that, they do mean a lot to mums".*

Below is a mother's simple yet straight to the point response when discussing what she thought would improve WWS in regards to 'sticking to their word' and following through with plans and commitments.

W: *"If you expect kids to go under your wing, you gotta be there as a support person to actually do what you're saying on this pamphlet".*

Regular communication and contact

Another point of frustration for whānau was the lack of contact from kaimahi regarding their children's plans and progress. This sub-theme could have potentially been incorporated into the one above. However, it became apparent the source of frustration for this sub-theme and the one above are very different. Especially in the initial phases of the WWS, it was apparent through the interviews with all whānau that kaimahi were not having regular contact with rangatahi or whānau nor were they communicating with whānau about how their child was progressing through the programme.

One mother reported that her son was one of the first intakes into the WWS and was not in the programme at the time of interview. She said her son had been on the programme for one year and in that time, he had seen his kaimahi for "maybe a total of all up, 5 hours". She became disillusioned with the service because she was really unaware about what its purpose was and felt uncomfortable ringing the kaimahi to ask for more assistance.

Another example of a parent unhappy about the level of contact with whānau is described below. This parent documented everything in her diary and produced it to the researcher upon commencement of our interview.

W: *"On the 24th of January I wrote in my diary that [kaimahi name omitted] haven't really responded to anything…no help. So that was nearly at the end of January… It makes me angry because they're there to do a service, I think. They are there to do a job and help these kids, and just with the way that they don't keep contact with the kids. I think it's bad, because that's when the kids go and think oh they don't really care, they are not even there for me. So they start going that way."*

All whānau reported that if they did hear from kaimahi about their children, it was almost always for something they had done wrong. Whānau also wanted to hear about the

positive things their rangatahi were doing. The following example highlights the importance for whānau to be informed regularly about their child's progress, particularly due to the turbulent nature of the rangatahi in the WWS.

W: *"… because I mean she got caught smoking dope and I wasn't even told about it. And then she got caught the second time and that lady rung me and I says she told me it was the second time and I was like what do you mean its the second time it's the first time I ….far out its just crap its just going around and round in circles if you ask me"*

All whānau indicated that they would appreciate to be kept informed about what was going on with their rangatahi at regular intervals. They were not asking for kaimahi to breach confidentiality or to relay personal information about their child but they wanted a brief summary regularly of how their child was performing and how their plans were developing. Where there was no regular communication and contact with WWS, whānau generally began to feel left out and anxious. They generally responded by aggressively confronting kaimahi. The quote below is an example of a frustrated mother who would drive down to Waipareira if she had not heard from WWS kaimahi and proceed to yell at the first person she saw.

I: *"What do you think they need to be doing?"*

W: *"Keep the families informed…yeah, which I never was. I had to go down there and find out for myself what was what. "*

Mistrust of social services

All whānau talked at length about their past experiences with social welfare agencies, none of which were positive experiences. They all felt that they had been treated unfairly by the system for their own personal reasons and they also placed a lot of blame onto these agencies for their current situations. All whānau had been involved with CYFs at some stage and they also had long histories with the police and the criminal justice system. Needless to say, they were all holding on to a great deal of unresolved hurt and anger about the way they feel they had been treated in the past. As such, they had little trust and faith in any social service organisation. For the whānau that participated in this research, they all spoke of having an element of trust for Waipareira and what it stood for. They also possessed a strong a sense of hope that this service might finally be the one to help.

The mother below discussed how she had been "burnt" many times before by different agencies. She had had a previous negative experience with another Waipareira service in the past also and so she was extra sceptical about registering her children with WWS. She also talked about how difficult it was for her to reach out to services in the first instance, which likely added her scepticism and mistrust of services.

W: *"Yeah. And it's hard for Māori to ask for help. I know. I was one of them, I was "Fuck that, I'm not fucken…" But then I opened myself to Waipareira."*

These examples are representative of the general sentiments felt across all whānau. They felt very hesitant about enrolling their children into services for fear of losing them to CYFs or for fear of opening the whānau up to some type of investigation. Although it may not seem so from the quotes provided, the decision for these mothers to register their children with WWS was no light hearted decision but one that came with a lot of fear and anxiety.

W: *"Well you're putting your faith into them aye, to do something."*

The comment above was from a mother as she reflected on hers and her son's journey thus far with WWS. She discussed the process she went through in terms of deciding for her child to register with WWS. It was a leap of faith for her because she had been disappointed so many times. She was at the point where she and her son were running out of options. Trust and a leap of faith was all she had left and she continued to have hopes for the improvement of the programme because she needed to in order to feel okay about her child in the programme.

Kanohi kitea

Kanohi kitea literally translates to; a face seen. The term refers to the importance of seeing someone face to face, the importance of someone's physical presence in giving mana to a particular kaupapa. In Māori terms, kanohi kitea is an important practice. In relation to the WWS, kanohi kitea substantiates one's involvement with a whānau, it proves a willingness and desire to help whānau and in this project it was also the measure used by whānau to gauge the effectiveness of kaimahi. Three of the four whānau made reference to the importance of kaimahi making a concerted effort to see their rangatahi. Whānau saw how important the physical presence of kaimahi were to their rangatahi and gave very positive feedback in situations where they felt kaimahi were truly making an effort.

Many of the strengths of the WWS identified by whānau were directly related to how many times they had 'seen' the kaimahi rather than their child's behaviour. The comment below was made by a mother who was generally quite damming of the WWS. Understandably, her negative stance on the programme was largely due to the fact that she or her child did not see their kaimahi often. So, it was interesting that her commendation of kaimahi below was related to their physical presence.

W: *"Oh I see strengths when they're here, you know. They're real positive outlooks and that for the kids, and they are really supportive of them when they are here. But it's when they leave, that's the issue."*

Below is another example of the positive impact kanohi kitea has on whānau perceptions of the WWS. This mother was discussing a time where her daughter refused to go to school and had been absent for a number of weeks. She admitted that she was at the end of her tether with her daughter who was becoming increasingly defiant and disrespectful. She reported feeling like someone cared, like someone was on her side to help when her child and she also stated that it mean a lot to her child also.

W: *"Except for the time she came in, she went out of her way to come pick this one up to go to kura. I just thought that was wicked."*

The example below is a fitting description of the concept of kanohi kitea in the context of this research. This mother is quite clear that simply making a phone call is not a sufficient method of engagement for her child but 'showing up', being proactive and present is.

W: *"Oh yeah, no that's one thing that [kaimahi name omitted] has tried to get her to do, only through phone though, is "Oh do you want to come and play netball?" You know, if I was [kaimahi name omitted] I'd turn up, knock on the door and go, "Come and play netball, it will be good for you". Not ask, ring up and ask a teenager, I mean a teenagers just going to go "Hell no!"*

A Māori service

Three of the four mothers who participated in this research were of Māori descent and identified strongly as being Māori. The other was Pākeha who had a Māori child in the WWS. The three participants who were Māori indicated to the researcher that the main reason for choosing WWS was because it was a Māori service. They did not expect for the service to encourage tikanga, reo or Māori custom but the mere fact that Waipareira was a Māori organisation gave them a sense of comfort. This sense of comfort came from the expectation that kaimahi would be Māori and that there would be some common understanding shared in terms of world views. Furthermore, the three mothers stated that it felt easier communicating with their own, they felt they could be more open and honest without being judged and most importantly, they did not feel like they had to "pretend to be something we're not." All were disappointed with the "pākeha system" and saw reassurance and belonging with Waipareira.

I: *"Yeah so, why did you go to this Wrap Around instead of the other one?"*

W: *"Cos it was a Māori service, and I'm so sick of the Pākeha System."*

In this particular example, the respondent feels very proud to be Māori in a Māori service and discusses feelings of shame and embarrassment when Māori organisations do not provide adequate services.

W: *"Right. But the way that they run the service, to me it's whakamā to all of us, because they are not doing what I expect them to do. I mean, they should be shying over all these Pākeha Services. Because it is the Māori kids that are in trouble. And if they just stepped up, and did what they are supposed to do, then it would be all good."*

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The issue above was raised when discussing the weaknesses of the WWS. The respondent admitted earlier on that she agreed to register her son on WWS because it was a Māori service. Upon reflection of hers and her son's time in WWS, she expressed her disappointment at the service her whānau had received. In her comment above, she makes reference to the fact that a Māori organisation providing inadequate services reflects poorly on Māori as a whole. As a Māori woman herself, she also felt somewhat responsible for the poor delivery of the WWS and responsible too for ensuring the improvement of the programme.

A lack of information

All four mothers interviewed for this project could not explain what WWS was about. They all stated that the purpose of WWS was to keep their children "out of trouble". Other than that, their knowledge of the processes involved with WWS, the goals of the programme and information regarding the type of service they should be receiving was very limited. All whānau had reported that WWS kaimahi described the service to them at some stage but none could recall what they had said. Most of the time, whānau felt left in the dark about what WWS was supposed to be doing. Two of the whānau, after one year involvement in the service were still unaware of what the programme entailed. The example below was of a mother who felt too embarrassed to ask WWS kaimahi to explain the service for risk of feeling like a "dummy".

W: "And even me myself, I'm still tryna figure out what is Wrap Around"

Whānau appreciated having someone explain to them what the WWS was and how kaimahi intended to help their child.

W:	*"But really with the forms I filled out, you know, it was an assessment type thing. And it was about four pages, but I felt that you know, they never really explained… I don't even really still know what Wrap Around does now".*

Three whānau also discussed how important it was that they knew about the agency they were engaging with. They all talked about doing their 'research' by way of discussing the merits of particular agencies with other whānau.

W:	*"Cos me, I'd like to know about an agency. I like to know everything about them before I even let my kids walk in there."*

The comment above was made by a mother whose child had been in WWS for approximately five months. She expressed disappointment that she was not given enough information about the WWS from the beginning. She was given a service brochure but felt that it did not explain the programme sufficiently and had hoped that a kaimahi from WWS would have sat down with her to explain the background of the programme, its origins.

Frustration

As mentioned earlier, all of the whānau members who were interviewed for this project expressed a very high level of frustration. Their frustrations originated from a number of sources including, their struggle in dealing with their child's behaviour, a lack of support in the care and protection of their children, negative experiences with government agencies, financial and socio-economic factors and other internal family dynamics. Given these issues, it is in the researcher's opinion that the participants also used the interview as an opportunity to vent their frustrations. All of the mothers said that they had nobody to talk to about how to deal with their children. They also stated that every

time they had reached out to an agency or individual for help they were not supported but mostly they were all exhausted from years of trying to manage their child's difficult behaviour with little support.

I: *"Well she's lucky to have you"*

W: *"Well she won't for much longer if she doesn't get her shit together because I can't take much more of this I told her this morning I'm gonna tell that lady everything when she comes today because I've had enough she can lock you up for all I care – that's what should have happened I don't give a shit what anyone says."*

The frustration felt by these mothers radiated in every response. Understandably, they were all experiencing high levels of stress and so were very intense their interactions with the researcher. They generally held negative views about most of the matters discussed, including matters relating to WWS. Below offers an insight into the aggravation caused to these parents who constantly felt like the support networks they reached out to did not deliver.

W: *"It was really frustrating. It was like…stuff them! I'll go get him put into a school myself. It was like I had to try and do things myself, and it was like what are they even doing here?"*

The example below illustrates how this mother felt like she had been let down by so many agencies time and time again. She talked about getting to the point where she had nearly given up on having any faith in other agencies because she never saw positive outcomes from their work.

W: *"But I feel that you know that there are a lot of support networks out there, but I don't know, it doesn't sort of seem to be. There doesn't seem to be any real changes."*

Improvement

One of the four whānau members interviewed for this project had two children involved with WWS. One child was among the first intake who had been discharged at the time of interview and she also had a daughter who was in the programme at the time of data collection. Of all whānau, she was able to provide a very different perspective on the WWS that captured an outlook over time because she was the only parent that had been constantly involved with the service since its inception. She was able to provide an overview, albeit one-sided on how she had seen the programme develop over the last two years. She was generally very damming of the service but as the interview progressed and we discussed the many changes of the programme, the tenor of her language lightened.

W: *"Wraparound Program is probably better today than it was back then".*

Over the time this particular whānau had been involved with the programme, they had been allocated three different kaimahi. Over the course of the interview, this mother described in detail the characteristics of the kaimahi that had been involved with her rangatahi. Her impression of the WWS was entirely dependent on her perception of how well the kaimahi were doing their job. She began discussing the first kaimahi allocated to her son and completely condemned his work, *"Well I told [kaimahi name omitted] what I thought of it. I told him he's full of shit".* She also expressed her views of this particular kaimahi to Child Youth and Family during a family group conference. Her

evaluation of the WWS improved with the introduction of each new kaimahi. The factors that contributed to her increasing positive outlook on the programme included an increase in the number of kaimahi home visits, attendance at family group conferences, court cases and other external meetings and more information delivered in a more user-friendly manner.

W: *"I think some of them, they explain it more…better than most of them used to."*

Interestingly, this mother's opinion of the WWS overtime appears to be a general reflection on the overall journey of the WWS.

Summary

In summary, whānau were generally very critical in their evaluation of the WWS. The most prominent theme to emerge during interviews with this group were factors contributing to engagement with rangatahi and whanau. It would be fair to say that whanau were generally unsatisfied with the WWS and felt that their expectations for engaging rangatahi and whanau were not met. There were a number of reasons contributing to this evaluation; firstly they felt as though kaimahi were not consistent in following through with commitments to their rangatahi (sticking to your word), they were unhappy with the irregularity of communication and contact from kaimahi and they also felt as though there was a lack of information sharing from the kaimahi to the whānau about what the service entailed.

The first factor contributing to engagement of the WWS by whānau was the fact that it was a Māori service. Whānau were quick to enrol their rangatahi into the WWS before knowing what it was about because it was a Māori service. It automatically created a sense of comfort and a sense of belonging for whānau that made the WWS an easy choice.

Caution was required in analysing interview data from this group. It became apparent very early on in the interview process that whānau dialogue was plagued with frustrations and mistrust of other social services that have disappointed them in the past. As a consequence, whanau were very hostile in their approach to the interview process and appeared to have consented to the interview because they had 'an axe to grind' so to speak. It became a difficult task trying to separate what was directly aimed at the WWS and what was venting about past histories with other social services.

What did become apparent was that as interviews and time progressed, the tenor of language, criticism of the programme and general hostility loosened somewhat. With encouragement of whānau to reflect on the past in the WWS compared with the current situation at the time, all whānau said there had been some improvement over time.

Kaimahi Perspectives

Main Theme 1:

➤ *Belief in the kaupapa*

Main Theme 2:

➤ *Whanaungatanga*

Main Theme 3:

➤ *A culture of instability*

Sub-theme:

➤ *Clarity of roles and responsibilities*

➤ *The need for support from management*

Main Theme 4:

➤ *Professional practice*

Sub-theme:

➤ *The need for supervision*

➤ *Opportunity for training and induction*

Five kaimahi members were interviewed for this project. The kaimahi sample was representative of the WWS from its inception to the end of the data collection phase because they had all been involved with the WWS at different stages. All kaimahi were of Māori descent. At the time of interview, all kaimahi were relatively new to the idea of a wraparound service and they were largely unfamiliar with the operationalisation of the concept. One kaimahi member had spent a social work practicum at the South Auckland Waipareira Wraparound sight so was had a good understanding of what was expected.

It was not surprising to the researcher that interviews with kaimahi were very long. Initially, all kaimahi admitted to feeling hesitant about what they should or should not say for fear of being penalised if their superiors discovered the content of the interview. Further complicating matters for kaimahi, was, by their own admission, a hesitation in

being honest with the researcher because of her relationship with the CEO. Given these issues, it was important to spend some time discussing with kaimahi the terms of confidentiality, discussing the purpose of the research which was to describe the strengths and weaknesses of the programme and developing a rapport with kaimahi so that they could also develop a sense of trust in the intentions of the researcher to provide honest and truthful reflection of participants perspectives in a safe environment.

Kaimahi perspectives illuminated three overarching themes; *Engagement with rangatahi and whānau, whanaungatanga, Belief in the Kaupapa, Professionalism and Practice,*

<u>Belief in the Kaupapa</u>

This overarching theme became very apparent in interviews with kaimahi and stakeholders alike. This theme stands alone and has no sub-themes attached. It was alluded to right throughout interviews with kaimahi and stakeholders. The term 'belief in the kaupapa' is two-pronged. Firstly, it refers to an unwavering commitment to the values and philosophies that underpin Te Whānau o Waipareira. Many kaimahi employed at Waipareira across all services had affection for the organisation mainly through familial history. They may have experienced first-hand the level of service provided by Waipareira being service users themselves and their values generally aligned with those purported by Waipareira in regard to providing holistic services for the wellbeing of urban Māori.

K: *"Well, you know, I sort of been sitting at the Board, I actually like the direction. You know, listening to talk from at that level, listening to the direction of where Waipareira was going. And you know, I just so missed working with rangatahi and I wanted to get back in there, yeah. And the best place for me, I rekon, was where it started for me, so it was about giving back to Waipareira"*

Employment at Waipareira for many was more than 'just a job' for these kaimahi. Kaimahi seemed to possess an overwhelming sense of duty and obligation, both to Waipareira and to the rangatahi and whānau they serve. The second point within this theme encompasses the passion kaimahi and stakeholders have for the wellbeing of rangatahi and their whānau, even in the face of adversity or organisational conflict. All kaimahi reported that they each have a desire to work with rangatahi. They talked at length about the types of whānau these rangatahi come from and what they believe they can do to make an improvement in their lives. Within these conversations, they always reverted back to the Waipareira kaupapa.

K: *"Okay. The strengths are that we are a service that's wanting to lead the kaupapa that we have for Waipareira and just do it for the kids".*

The comment made above was generally a typical response from all kamahi regarding their aspirations for the programme or what they believed the strengths of the programme were. It was actually surprising to the researcher that every kaimahi spoke about the goals for WWS in the context of Waipareira's goals and aspirations. Surprising in the sense that, whilst many felt unsupported and disconnected from management, they continued to fly the Waipareira flag so to speak. Their absolute commitment to Waipareira and everything it stood for also seemed to be an extremely empowering concept for them. It gave them a sense of hope and a sense of wider responsibility to uphold the mana of Waipareira.

Whanaungatanga is an overarching theme in this research project that was also evident across participant groups. When deciding between prominent themes to use in this project, the researcher was hesitant in giving whanaungatanga its own individual title because after all, its elements could fit perfectly well within the theme of engaging rangatahi and whānau. After some discussion with whānau and cultural advisors at Waipareira, it became clear that whanaungatanga deserved to be an individual theme because this matter is more about the wairua or the spirit in which one feels connected

to or makes connections with and across participant groups. It encompasses unspoken cultural dynamics that create a safe environment for people, it speaks to the heart and nature of establishing and maintaining positive relationships and therefore is more than factors influencing engagement.

The following theme of whanaungatanga was a prominent philosophy described by Kaimahi as the ultimate form of appropriate and quality engagement with rangatahi and whānau. All kaimahi discussed the concept as the most important first step when working with rangatahi. Each individual kaimahi had their own method of whakawhanaungatanga; one particular kaimahi felt it was important to "dress down" when meeting the rangatahi and whānau for the first time so the whānau would feel comfortable. It was one way of the kaimahi humbling himself in the presence of the new whānau. Another kaimahi felt it was important to take an offering of kai (usually in the form of bakery food, milk and bread) when she met with rangatahi and whānau for the first time as it created an opportunity for everyone to sit down and have a korero over a cup of tea in a relaxed environment. In fact, all kaimahi felt that kai was a vital ingredient in the practice of whakawhanaungatanga and vice versa when discussing engagement with rangatahi.

K: *"Yeah exactly. I'm not gonna turn up with a three piece suit and you know, sort of looking down on them with a…looking fun of them. I guess the whanaungatanga is really important. Making those connections with families, because if you can't do that first and foremost then the work isn't going to flow."*

In an environment where numbers and time equal money, kaimahi almost felt as though they had to justify their choice to spend time getting to know their whānau through their own processes of whanaungatanga. In the comment below, the kaimahi views whakawhanaungatanga as separate from the assessment and treatment process. She felt as though her 'job' began once assessment began and this is due in large part to whakawhanaungatanga not being a contractual or organisation 'requirement'. Another

point raised by kaimahi was the view that whanaungatanga is a long-term process and cannot be rushed but when carried out properly can form the basis for effective work with respective whānau.

K: *"For me it's just straight away whakawhanaungatanga. So, I don't really like to touch any of the forms or things until we've made that initial contact. Sat down and just spoke, you know talked about each other…. Talking about my service, how within my role I can support them if need be. And getting to know them a little bit, and I know that's a long…you know, for me whakawhanaungatanga happens over a long period of time… I suppose it's about them getting to know me first."*

for each kaimahi came in different shapes and sizes, although the goal was the same; to develop connections and trust, to find common ground, to unite and ultimately form a bond similar to that of a whānau.

A Culture of Instability

This overarching theme was the most salient of all themes in this project. It was the first theme that emerged, immediately in researcher field observations, in interviews with kaimahi and even rangatahi and whānau interviews were peppered with issues in relation to the culture of instability within the WWS. Prior to the data collection phase, the researcher had begun field observations and discussions with managers of Waipareira. From the outset, it was apparent that there were many impending changes as Waipareira sought a new direction in terms of its provision of a new model of care called Whānau Ora. Over the course of the research project and data collection phase, the WWS underwent many rapid changes, which had major impacts on the delivery of the service, particularly on the ability for kaimahi to carry out their roles to their full potential and with excellence. This overarching theme refers to general sense of

uncertainty felt by all kaimahi; uncertainty about their roles and responsibilities, uncertainty about the WWS, the future of their positions and uncertainty about the direction of the WWS. As mentioned previously, the WWS had undergone five changes in the management position; each manager beginning with a completely new set of directives and management style that kaimahi had to adapt to. Furthermore, kaimahi were being shifted around within Waipareira services, to and from WWS in a haphazard fashion. As new kaimahi were coming, the old ones were leaving. As one particular Kaimahi put it, "*It has been a massive mess. Hence the reason we've had really no structure.*" In reference to the unorganised chaos, another kaimahi contributed that "*It's a shit storm everyday, putting out fires. Put one out, another one will start and it's draining. It's draining for everybody, even the people that are being assholes…*"

There are two sub-themes included in this overarching theme; *Clarity of roles and responsibilities* and *the need for support from management.*

Clarity of Roles and Responsibilities

During the data collection phase, Waipareira introduced a 'flat surface' structure regime. This meant that all kaimahi contracts were virtually the same and generic across the board, which presented a lot of confusion for kaimahi who became disillusioned about their job descriptions and roles. Furthermore, the new structure also changed the service hierarchy and the service manager's position was made redundant. Kaimahi, who were all relatively new to their positions found themselves with no service manager or experienced team leader for direction and support. Complicating matters further, was the fact that WWS shared a building and office space with Amokura. WWS kaimahi were often sent to work in Amokura, to supervise the rangatahi and participate in their daily activities. This in particular was a point of frustration for kaimahi who felt that their skills for social work were not being utilised, instead they were expected to supervise and tutor. All kaimahi suggested that a clarification in their roles would assist improving the service.

K: "I guess maybe clarification in roles. Because of the structures been flattened, so there's I guess, everybody knowing what their role is, and who we are answerable to would be really good."

Kaimahi were also understandably concerned about knowing who their superiors were and who they could turn to for direction. The statement below is an accurate description of the general state of confusion that kaimahi were living with on a daily basis. The kaimahi below was frustrated with not being able to get an answer from management about the definition of his role. He had been sent to work in the WWS but was constantly being drawn into working with Amokura students during the day to supervise their school work. This sense of frustration was echoed across all kaimahi in WWS.

K: "But, there's all that little stuff in between about why is it that way, what…who do I report to? You know it's an answer I should have. "I'm not the person you should do it with, you should go there", but its not, its "oh yeah okay, well I'll get back to you". So there's nowhere to go, you've been stopped at that point by someone who says they'll get back to you. So, you know, that would be a failing in any business. Any business would not work very well if that were the case."

Because there was such a high turnaround in kaimahi, the WWS lacked any sort of experience. What they ended up with, was new team members all the time who were all relatively new to social work and to the Wraparound concept expelling a lot of effort trying to figure out what they were meant to be doing. This made is exceptionally difficult for kaimahi to flourish in their field because they had nobody to learn from and critique their work.

The need for support from management

This sub-theme is a natural flow on from the previous sub-theme and came about as kaimahi discussed what their needs were from the organisation and what factors they believed would contribute to a successful WWS. Due to the unstable circumstances at Waipareira, kaimahi needed support from management more than ever. This sub-theme refers to support in a broader sense including; trusting kaimahi, valuing kaimahi, empowering kaimahi, communicating with them and putting the appropriate supports around them to ensure they can carry out quality work in a safe environment. All kaimahi stated that at one point they had each approached management for support for various reasons, including training, risk management issues, WWS programme issues, staffing problems and employment related issues. Whilst some managers apparently did their best to try and accommodate kaimahi, the tenure of their positions were short lived and so were unable to follow through with their plans, leaving kaimahi in the same predicament. Kaimahi were very pragmatic in their view of the way in which management conducted themselves and they were equally hopeful about a positive future for the service with the support of their superiors. They understood of the changes occurring with the organisation as a whole as one kaimahi added; "*I know that there's a lot of changes that have happened, that have impacted on the service*" and consequently they were all generally forgiving in their discussions around needing more support.

K: "*I think we can offer an excellent service to our whānau, if we just have that complete support and the right directive to go ahead and do what we need to be doing for them.*"

Kaimahi generally felt alone in the WWS. The response below is from a kaimahi earlier on in the data collection phase who felt that her direct superior was micro-managing her and her co-worker. She reported feeling like management could not trust her because she was not given any cases and was not permitted to leave the premises for field work with rangatahi.

K: *"I think what needs to happen is either…like if [manager name omitted] going to maintain, be the manager, then he needs to manage and support kaimahi, trust them, not so much micro-manage. I think the whole…what is our purpose, what is our kaupapa, needs to be re-iterated and value the diverse ways we work."*

According to most of the kaimahi, hierarchy and red tape bureaucracy always obstructed the effective deliver of WWS. Kaimahi apparently had to wait long periods to get permission from management to carry out particular aspects of their service. They were often met with responses from management like, *"I don't really know if I can do that"* and as one kaimahi put it, *" so you wait, and you wait, and you wait. And you're sort of hoping the longer it goes, well yeah, maybe we're gonna get it."*

K: *And yeah, I just keep going. I love working with the kids, and you wanna take them all home cause you know that shits going on and I know what that's like actually, and it's sad for us not to be able to address some of the stuff that's going on in their lives because somebody else won't action a request.*

The comment above is a clear representation of the impact little support from management has on kaimahi and their ability to do their work. This particular kaimahi talked about the many missed opportunities to really help with a rangatahi and whānau that came down to simple things like management not replying to or auctioning kaimahi requests and management not signing off on important documents.

Professional Practice

The overarching theme of professional practice was extremely important to Kaimahi and was a topic that emerged often during interviews. This theme covers issues relating to ethical practice, accountability to whānau, funders and professional bodies, professional development, professional conduct in the workplace, providing a quality service and established organisational systems to support professional practice among kaimahi. Most of the kaimahi interviewed had recently graduated from their Bachelor in Social Work or were in the process of completing their registration. It was not surprising then that issues of professional and ethical practice were at the forefront of discussions regarding the WWS. They were fresh out of university with a very good grasp of the backbone theory that drew them to ethical practice in their respective fields. All kaimahi were very serious about professional practice especially in relation to their social work. With their determination to ensure professional practice, came the drive to develop new, innovative ideas that would ensure the quality of the WWS. The quote below nicely summarises the general enthusiasm kaimahi had for their work and the importance of professionalism in that work.

K: *"I suppose right now [name omitted] and I are really focusing on the quality of the service. So the quality is also especially around being safe as a practitioner, and within the mahi and then the rangatahi, the whānau that we work with. So we're developing a lot of other processes I suppose, because some of them are new….other programs that we know that are gonna work with rangatahi and whānau within West Auckland…"*

The sub-themes that emerged within this overarching theme were *the need for supervision and opportunities for training and induction.*

The need for supervision

Within the overarching theme of Professional practice, the need for supervision appeared to be a priority for all kaimahi. Kaimahi discussed both external and internal supervision as integral to the quality of their work. Internal supervision was apparently available via peer supervision, however a delegated supervisor for individual supervision did not appear to be available for kaimahi and external supervision was not encouraged. Without supervision, kaimahi felt unsafe in their practice. The fight for supervision was extra important for these kaimahi because supervision would provide them with the guidance, instruction and constructive feedback that they should have been receiving at their workplace.

The quote below is from a kaimahi who was new out of university and felt extremely uncomfortable about the prospects of practising social work with high needs rangatahi and whānau without the appropriate support. She became extremely frustrated as she experienced a violation of ethical and moral obligation in an organisation that did not view supervision as essential.

K: *"It [supervision] should be a requirement. I know…we had a meeting last week with [name omitted] and [name omitted] and I said, you know, I'm so pissed off that I'm new, straight out of Uni, doing social work and I've had no supervision, and now I'm having to pay for external, out of my own pocket."*

Supervision was so important to kaimahi that, they joined forces and tabled a proposal to management which called for the mandatory provision of supervision to all social workers employed by Waipareira.

K: *It's [supervision] vital. So we've had to talk about that with regards to contracts, and it may not be a go in terms of the Association becoming members and the Trust covering that, but in terms of supervision, they will look at possibilities around covering for that.*

Opportunity for training and induction

The opportunity for training was a notable sub-theme raised by all kaimahi during interviews. Training in this context refers to internal training (orientation, induction, in-house training regarding social work) and external training (professional development external to Waipareira). More specifically, kaimahi referred to the lack of training opportunities in their workplace. The kaimahi that took part in this project were well aware of their professional strengths and weaknesses. Where they were unsure or uncertain, they asked for help. None of them felt comfortable not knowing what it was they were meant to be doing and they felt equally uncomfortable having to find their way in the dark. Training was also an important element for kaimahi who as a group strived for excellence in their work. They were always open to learning and improving their knowledge of social work and they were also always looking out for professional development opportunities so they could keep up to date with the trends in social work practice.

All kaimahi understood the general concept of wraparound but they had little knowledge regarding the operationalisation of the concept within a Waipareira context.

K: *"Well it's pretty hard, because I haven't been given any policies or you know, guidelines on how we're gonna work, or how Wrap Around works"*

None of the five kaimahi were given an induction into the WWS. Luckily, three of the five kaimahi had spent a short period of time working in the South Auckland programme so they had acquired basic knowledge regarding the daily operation of the programme out west.

K: "There was…I mean I had an orientation into Waipareira, but as far as the Wrap Around Service, I did ask a few times, look I don't really understand what I'm doing, can I come out with you? And can I do some co-work, cos I was fresh out of Uni, and [name omitted] always said no."

Over the data collection phase, kaimahi had approached management on a number of occasions to support professional development and training initiatives. Their proposals were usually rejected on the basis of a lack of funding.

K: "See I do things differently, and the whole notion of ethical practice is really strong for me, so I think we need to do some professional development."

Kaimahi were hungry to learn. They were enthusiastic about learning new skills and advocated for more support in these areas.

Summary

Overall, kaimahi perspectives on the WWS were mixed. Kaimahi gave positive feedback regarding team dynamics and working with rangatahi on a daily basis. They enjoyed their roles and believed in the purpose of the WWS. They were satisfied with the WWS at an operational level, however, the ever-changing climate of the organisation which was completely out of the control of the kaimahi had a negative impact on them and their ability to provide a quality service as a whole. So, kaimahi perspectives became critical in relation to management and governance issues. Kaimahi were burdened by constant changes to staff and management structure. One of the primary themes that emerged from interviews with this group was a culture of instability. Kaimahi complained about not having clearly defined roles and responsibilities within the WWS, which meant they ultimately had no idea what they were supposed to be doing. They lacked the

appropriate leadership to guide and direct them and they generally felt as though they were floundering in the dark most of the time. Kaimahi further complained that they were not getting the appropriate support from management in their endeavours to improve service quality. Furthermore, kaimahi also discussed the issue of professional practice and felt as though the organisation did not value the professional practice, particularly in regard to social work. Kaimahi were not appropriately inducted into the WWS and professional development and training was denied. They felt undervalued and invalidated. Notwithstanding these challenges, kaimahi remained optimistic for the future of the programme and made every effort to provide the best service they could with the little resource and support they had Kaimahi viewed whanaungatanga as an integral feature to the successful engagement of rangatahi and whanau and placed this concept above all policies and procedures. They also had an incredibly strong belief in the kaupapa of Waipareira and everything it stood for. It was these beliefs that kept them focussed and centred in the face of adversity. It was obvious from the outset that all kaimahi had an admirable drive and passion to work with rangatahi and it appeared to be this drive and passion that kept kaimahi in the job for as long as they were.

Stakeholder Perspectives

Main Theme 1:
- ➤ *Promotion and networking*

Sub-theme:
   - ➤ *WWS unknown*
   - ➤ *He kanohi kitea*

Main Theme 2:
- ➤ *Belief in the kaupapa*

Main Theme 3:
- ➤ *A Culture of instability*

The researcher was given a list of stakeholders from kaimahi for the recruitment of this project. Five stakeholders were interviewed, two of whom were internal to Waipareira. That is, they ran other services within Waipareira and either made referrals to WWS or were in receipt of referrals from WWS. The remaining three stakeholders were external to Waipareira and also shared a reciprocal agreement where referrals were concerned. The researcher initially approached eleven stakeholder groups to participate in this project. Six declined because they felt they did not know enough about the service to comment. This very issue spelt the beginning of an interesting, yet frustrating discovery. Interestingly, the internal stakeholders provided a different perspective to the external stakeholders. The difference in these perspectives was due to the fact that the internal stakeholder were aware of politics internal to Waipareira and had more of an intimate knowledge about the kaimahi and rangatahi and were more familiar with the service and location being a Waipareira service itself. After an analysis of all stakeholder transcripts, the researcher was delighted to see an emerging theme that could provide some sort of context for the lack of information coming from interviews, the overarching theme has been labelled *promotion and networking*. The other theme that emerged from stakeholder interviews has been identified as *belief in the kaupapa*.

Promotion and networking

It is important to note here that at the time of data collection, WWS was still in the early stages of development and so the service was not well-known out in the community compared with other services that had been around a long time. This issue in general, gave rise to the overarching theme of promotion and networking. This theme comprises two facets. One facet includes the need to promote the WWS so that the service is familiar among other agencies, including services internal to Waipareira. The second facet relates to the importance promotion has for the integrity of the service. There are two sub-themes; *WWS unknown* and *kanohi kitea*.

WWS unknown

Acquiring rich qualitative data through interviews with this participant group proved to be an extremely difficult task. Of the five stakeholders, three were not aware that there was a difference between WWS and Amokura. Even after the researcher had explained the difference, they were still unable to distinguish between the two services. Their responses to the interview questions related to Amokura, and so the majority of the data collected could not be used in thematic analysis because it referred to the Amokura alternative education unit rather than the WWS. What was more interesting about this was the fact that two of these stakeholders were internal to Waipareira. Given this issue and the issue regarding recruitment explained above, it became increasingly apparent to the researcher that the WWS was unknown to the West Auckland community and worse, unknown to its own Waipareira community. As one stakeholder explained so perfectly, *"No one knows Wrap Around! And that's just straight up the guts."*

Out of these discussions came a number of suggestions by stakeholders to increase the visibility of WWS in the community.

S: *"They need to try and go out into the public and spread their name out in the community, cause no one knows [name omitted], no one knows [name omitted]. You know?"*

The stakeholder who made the comment above also talked about how important it was that the community got to know the person first before the service. He talked about the unique characteristics of the West Auckland community, a tight nit community, where "everyone knows everyone". He stated that the WWS kaimahi needed to make more of an effort to blend in with the community, so that the kaimahi will eventually be associated with the service they provide. The following statement was made by an internal stakeholder, who admitted that he felt embarrassed because he could not explain what the WWS was or what it stood for.

S: *"You know, fill us in. Let us know, what is your job? I've been here for nearly what? A year and a half now, and I still don't know what Wrap Around actually does."*

There were also positive comments made about the WWS in their efforts to promote their service. Interestingly, the comments were made about kaimahi in the later stages of data collection. So, it would be fair to assume that the service was improving.

"… I do notice the wraparound kaimahi are always good at promoting what they do inside the waiting room coz it's a dog of a place that waiting room but they korero a lot coz a lot of people aren't aware of the wraparound service and its probably because they're not I don't think they are… I'm not sure now but they weren't a recognized service provider for any programmes for any kids coming from the court its only recently I remember [kaimahi name omitted] you know really promoting it…"

He kanohi kitea

Another issue that appeared to be an important factor contributing to the overarching theme of promotion and networking was the concept of kanohi kitea. Similar to the sub-theme outlined in the rangatahi section, kanohi kitea in this context refers to the importance other agencies place on physically seeing WWS kaimahi in the community promoting their service. All stakeholders talked about how important it was that the WWS kaimahi be physically present in the community on a regular basis.

S: *"Yea yea and I see them there and I know they from Waipareira even if they're not appearing but they're there to tautoko the rangatahi that's in there and I see all the kaimahi around often at the court so they're just in my area I know that they are really supportive of their rangatahi and in a way it will justify their (rangatahi) absence from kura."*

Another interesting point that was made by one stakeholder and echoed by another was in regard to Māori feeling more comfortable with Māori.

S: *"One of them is kanohi ki te kanohi the rangatahi respond better to a Māori face than they do to a pākeha face"*

The comment above was made in the context of discussing WWS and their strategies for promoting their service. She further stated that it was important for a Māori organisation like Waipareira to have Māori people fronting and promoting their service.

<u>Belief in the Kaupapa</u>

All stakeholders had a strong affinity with Waipareira and they all had a great respect for what the organisation stands for. Given the belief these stakeholders had in the kaupapa of Waipareira, they felt at ease making referrals to the WWS even though the majority were unsure about finer details of the programme itself. The statement below is a reflection of these sentiments. This particular stakeholder was not fully aware of the workings of the WWs so he drew on his knowledge of Waipareira's purpose to explain his perspective of the WWS.

S: *"Well my limited understanding of it is that you have a service set up by Māori, for their own. They've laid the kaupapa, and within the kaupapa they have a philosophy and a set of practices where 'like' are working with 'like'. They embrace the whānau and they're moving, they're working more or less within a framework of concepts, and in a manner to embrace their own people. So when they look at one another, and see one another, they're seeing people like themselves, and that's what I understand by it, and that's why I make those referrals."*

A belief in the kaupapa set by Waipareira also requires a sense of trust on the stakeholder's behalf. The statement made below was by a stakeholder who has worked with other Waipareira services for a long time. Only recently has she begun to make referrals to the WWS and she did so because of the history she had with the organization.

S: *"Well, I'm gonna stick with Waipareira, cos they look after us".*

<u>A culture of instability</u>

As described earlier in the Kaimahi perspective section, there was a culture of instability across Waipareira at the time of data collection and particularly within the WWS. Surprisingly, out of all stakeholders, one raised the issue of stability within the WWS.

S: *"Gosh, I think they're improving themselves; they just need stability"*

Without prompting, this stakeholder proceeded to discuss some noticeable changes within the service that she believed may have been causing some instability. She admitted that she was unaware of any details and that her views were purely in light of her own observations of the service and in her dealings with kaimahi.

Summary

Stakeholders were generally quite pragmatic in their view of the WWS. They were not as emotionally invested in the service as the other participant groups and so their feedback was objective and straight to the point. Nevertheless, they were generally positive in their appraisal of the WWS. The theme of promotion and networking was important to this participant group and they acknowledged that WWS was an unknown service to the community and suggested that a stronger recruitment drive by way of promotion and networking was necessary. The concept of kanohi kitea was important also to stakeholders who believed that the WWS having a consistent physical presence in the community was the best way to promote their service. Similar to the kaimahi participant group, stakeholders commented on the kaupapa of Waipareira and also having a strong belief in what they set out to achieve, which is why they referred to the service.

CHAPTER 8

DISCUSSION

This chapter begins with an overview of the research project, including a brief summary of the research aims. This section will be followed by a discussion of key findings and the themes identified in the research, followed by recommendations in relation to those key findings. The chapter will conclude with an outline of the strengths and limitations of this project followed by some suggestions for future research.

Overview

The primary purpose of this project was to evaluate the processes of a Wraparound Programme for youth at risk at Te Whanau o Waipareira Trust in West Auckland. Within this broad context, the project aimed to;

1. Describe the WWS programme in terms of its conceptualisation and operational goals, with a focus on cultural variables;
2. Evaluate the programme operation and service delivery in accordance with the principles set out by the National Wraparound Initiative (NWI);
3. Identify and describe strengths and weaknesses of the programme and make recommendations based on these.

This project was a qualitative study that included interviews with service users (rangatahi and whanau), kaimahi and internal and external stakeholders (services referring to and in receipt of referrals from WWS), field observations and an overview of programme documentation. A cultural committee was also established to advise the researcher on culturally appropriate methods and to maintain the cultural integrity of the project. The committee was comprised of Kaumātua of Waipareira and meetings were held on a regular basis. Data collection was carried out over a period of approximately 12 months. A total of 23 interviews were carried out including 9 rangatahi, 4 whanau, 2 internal stakeholders, 3 external stakeholders and 5 kaimahi.

Discussion of Key findings

The following discussion of key findings will focus on the overarching themes that emerged from participant interviews. This section will also pay attention to the themes that emerged during field observations that were not necessarily raised in the interview process.

Overall, feedback across participant groups were varied, although within participant groups, feedback was similar. Each participant group had their own unique view of the WWS. Rangatahi were generally positive in their feedback about the WWS, whanau were very critical in their appraisal of the programme, kaimahi perspectives were mixed in the sense that they all shared a passion and hope for the future of the WWS but felt equally ladened with the stress of feeling unsupported from management. Stakeholders were also generally positive in their evaluations of the programme and provided constructive criticism and feedback.

Engaging rangatahi and whanau

As a process evaluation searches for explanations of successes, failures and changes in the programme, much of that detail is based on perceptions of those close to the programme (Patton, 1980).

Rangatahi were generally very positive in their evaluation of the WWS. The bulk of their interview data related directly to the overarching theme of engaging rangatahi and whanau. Rangatahi only spoke of what they liked and what they did not like and it was these likes and dislikes that defined successful and unsuccessful engagement for them. Furthermore, it was discovered that these rangatahi would only ever engage in the service if they liked their kaimahi, if they enjoyed what was on offer in the programme and if the environment was perceived by them as a favourable one. Of particular prominence to rangatahi was the importance of feeling heard and supported by kaimahi. All rangatahi talked about different occasions where their kaimahi had taken the time out to sit and talk with them when they knew something had happened at home, others

were appreciative of the advice and guidance given by kaimahi and some rangatahi also talked about how happy they were for people to be finally listening to their wants and needs in the way of their plans for the future. This finding is in line with King, Currie and Peterson's study (2014) which found that listening, empathy, interpersonal skills and emotional presence were crucial for therapists wanting to engage appropriately with families. Another factor seen as important by rangatahi in determining engagement with WWS was that kaimahi were consistent in following through on their commitments to their rangatahi. All of the rangatahi who participated in this project had come from less fortunate backgrounds, where disappointment by adult figures was a common experience. It was not surprising then that rangatahi identified this aspect as an important element in positively engagement. These findings are also congruent with other research that reports that the therapeutic alliance as having a pivotal role in successful treatment, like Ackenerman and Hilsenroth (2003) who described this phenomenon more specifically outlining the importance of therapist personal attributes in maintaining positive alliances with rangatahi. Another factor contributing to the engagement of rangatahi was the provision of free resources that were seen as desirable items by rangatahi. Free food and clothing were attractive commodities for rangatahi in the WWS and were also mentioned by all as a highlight of the programme. The factors identified by rangatahi as contributing to successful engagement were present in their dialogue during interviews and appear to fulfil the principles of unconditional care and giving a voice to rangatahi (Bruns, Walker, & The National Wraparound Initiative Advisory Group, 2008).

Conversely, whanau were less than positive in their evaluation of the WWS. Likewise with the rangatahi group, interviews with whanau were largely directed towards factors contributing to successful engagement with rangatahi and whanau. Whilst the rangatahi group felt that the factors of engagement were positive for them, whanau had differing views. Interestingly, there were absolute parallels between rangatahi and whanau reports. Most whanau felt disgruntled for reasons including WWS kaimahi not being consistent and following through with commitments to their rangatahi, poor communication and contact and receiving a lack of information about the WWS. While

these factors have merit and ought to be considered, it is also important to note here that whanau dialogue during interviews were loaded with undercurrents of frustration, exhaustion and a general mistrust of social services. All whanau had had some form of experience with other social agencies in the past and felt let down by all of them and so they entered into new relationships with social services with a high level of skepticism and mistrust. King, Currie and Peterson (2014) argue that parent engagement in mental health interventions depends on their attitudes about services and service providers, which could possibly explain the situation in this sense.

What became apparent in reviewing both rangatahi and whanau perspectives in this overarching theme was that each group had their own priorities in terms of what they felt was important for their engagement in the WWS, which is documented as a common occurrence in Wraparound literature (Walker, Pullmann, Moser, & Burns, (2012). For rangatahi, it was about consistency, support and presence. For whanau, it was about being included in the wraparound process, being informed appropriately about the service and having regular communication with kaimahi regarding their child's progress. Interestingly, the finding that rangatahi reported higher satisfaction of the WWS than parents conflicts with other bodies of Wraparound research which found that parents satisfaction levels are generally higher than youth (Nanninga et al., (2015), Walker, Pullmann, Moser, & Burns, (2012). This could be due to the argument above that whānau may have had other ulterior motives in participating in the research, including needing to vent their frustrations with their child's behaviours and feeling unsupported in their endeavours to do so. The issues above have been documented as common challenges in the successful implementation of Wraparound programmes and highlight the need to simultaneously balance both the viewpoints of parents and children, which are often different (Walker, Pullmann, Moser, & Burns, (2012).

Although not emphasized as such in the participant perspectives chapters, it became increasingly apparent that the overall evaluation of the WWS was crucially impacted on the characteristics, or rather the perceived quality of kaimahi. In other words, in this study, kaimahi characteristics were the key determinants of consistent engagement by rangatahi, whānau and stakeholders with the service. The importance of the quality of

the therapeutic alliance has been long researched and it has also been stated that youth who have established strong relationships with adults in community programmes is associated with positive outcomes (Serido, Borden, & Perkins, 2011). Given this, it is important that kaimahi make a concerted effort to establish strong, positive relationships with rangatahi and whānau through listening, caring and overall concern.

Cultural variables

Another central focus point that emerged from interviews, particularly with whanau and stakeholders was the automatic faith and trust that was immediately associated with knowing that the WWS was a Māori service. This could be due to the fact that satisfaction with health services is seen to depend on developing a trusting relationship with a provider who is in tune with the expectations, preferences and priorities of the client (Jansen, Bacal & Crengle, 2008). For many, the fact that WWS sat under the umbrella of Waipareira brought about a sense of comfort and belonging. It is likely that Waipareira offer a frame for secure identify; that Māori are supported in having access to their society and are able to confidently participate as Māori, which is crucial in fostering healthy participation in the community according to Durie (1997). Furthermore, some of the whanau members that were interviewed reported feeling a sense of shame and responsibility when they felt WWS had let them down. This was an interesting detection because although most whanau felt begrudged toward the WWS, it almost felt as though they sympathized with the service when it was not meeting their perceived standard. Even more so, it appeared as though whanau unconsciously took some ownership over the 'perceived inadequacy' and made it an issue about Māori services in general needing to improve. It is in the researcher's opinion that these criticisms occurred partly in fear of the backlash that may come onto the service if others were to experience the same issues; a backlash on the service could have a wider impact on the organization and then Māori in general. It is possible that this critique may be in relation to the fact that negative attention of Māori in the media has a wider impact on the confidence of Māori; an attack on one Māori individual or organization, is an attack on all.

In addition to the above, at some level, it would appear that whanau, kaimahi and stakeholders alike also held a strong sense of belief in the kaupapa of Waipareira. Regardless of the type of service and/or the quality of service, the kaupapa of Waipareira and its history remained at the forefront of whanau decision making processes; Waipareira becoming almost a surrogate iwi for whanau involved in the services. Rowe and Soppitt, (2014) found in their study that the charitable status of an organization underpinned a particular ethos and working style that was an attractive quality in increasing motivation and engagement for those in desistance programmes.

Evaluating Tikanga Māori and cultural variables within the WWS formed a significant part of the research project. However, it became apparent early on that asking participants directly about Tikanga practices yielded very few responses. Furthermore, where participants did respond, they appeared to underestimate the extent to which Tikanga practices were employed within the WWS service. This became a point of interest for the researcher because there seemed to be dissociation between participant reports and researcher observations on the implementation of Tikanga within the WWS. That is, the researcher believed that tikanga was strong within the WWS. This issue highlights one of the strengths of observation fieldwork, in that the inquirer has the opportunity to observe things that escape the awareness of the people in the setting (Patton, 2002).There are potentially two explanations for this occurrence; one, the participants lacked knowledge of tikanga and so did not have the ability to articulate appropriate responses or, two, that they were so immersed in their culture that tikanga practices were an unconscious part of their lives and so did not have the awareness to appropriately respond. There is also the possibility of a combination of the two or of course some other explanations.

In considering this discrepancy, the following quote came to mind;

"A fish only discovers its need for water when it is no longer in it. Our own culture is like water to a fish. We live and breathe through it." (Trompenaars & Hampden-Turner, 1998). Similarly, and in specific reference to evaluation studies, Patton (2002) explains that participants can take their routines for granted so much that

they cease to be aware of significant nuances that are only apparent to the observer who has not been fully immersed into such routines.

The above quote seemed an appropriate portrayal of the factors at play in this situation. The phrase above leads the writer to believe that what we do in our own respective cultures can be largely unconscious and only brought to the forefront of consciousness when challenged by others who do not share the same consciousness as we do or when we are forced outside of those unconscious realities by having to experience other cultures. Furthermore, in Cognitive Psychology, there is a large body of literature regarding the dissociation between conscious and unconscious processes which suggest that we often seem to know more than we can tell (Cleeremans, 2001). Cleeremans (2001) suggests that action can be initiated without consciousness and that such unconscious processing tends to reflect habitual responses; like those seen in cultural protocols.

Implicit learning theory may also provide an explanation for the discrepancy between participants and researcher observations. The implicit learning theory posits that learning is acquired directly from the environment. It is said to be learning that takes place unconsciously, with very little effort and is difficult to articulate because it is cue-driven (Sun, Mathews, & Lane, 2007).

In the end, the researcher made the executive decision, that regardless of feedback and in consultation with kuia and koroua, tikanga Māori was a prominent feature of the WWS and was completely obvious throughout the delivery of the service. As Durie (1997) stated, the onus is on providers of services to Māori to reinforce the cultural identity of all clients and, to recognize the values and beliefs of those who wish to be Māori, which was clearly evident in the WWS.

Organisational Considerations

The National Wraparound Initiative places great responsibility on the organisation to provide adequate resourcing, structure and support to aid in the successful delivery of a

Wraparound programme (Bruns & Walker, 2010). Furthermore, monitoring the organisational context and situational variability within which the programme is implemented is an important factor in projects like these (McGraw and colleagues, 1989). And so, whilst Waipareira was undergoing major restructure to its organisation and method of service delivery during the research period, the extent of the impact was clearly evident in the WWS, particularly where the kaimahi were concerned. It is the view of the researcher that the most significant weakness of the WWS was the unstable working environment that had developed which consequently gave rise to an unhelpful style and climate of leadership. It is possible that some of the issues could have been mitigated, how much is unknown because much of the instability was inevitable given the new direction Waipareira was heading in. I will further point out here that Waipareira were extremely fortunate to have such devoted and loyal kaimahi, who saw 'the bigger picture' at the worst of times. They carried heavy burdens without complaining and took the pressures of leadership in their stride because their focus was always the rangatahi.

Role definition, training and skill development, development of core knowledge skills, supervision and/or coaching and comprehensive performance monitoring have been identified as key factors identified in the successful implementation of a Wraparound service (Bruns & Walker, 2010). These key factors were also identical to the gaps identified by kaimahi. As the caliber of kaimahi is vital to the ongoing success of the WWS, it is extremely important that appropriate measures are taken to ensure that kaimahi feel supported in their role, that professional development is offered, that kaimahi are provided with a safe working environment and that they are ultimately being 'looked after'. Failing this, Waipareira run the risk of kaimahi 'burning out', resigning and ultimately a growing negative perception of the WWS.

A number of studies have identified social workers as a high risk group for experiencing burnout (Marc & Osvat, 2013). Social workers tend to experience higher levels of stress and resulting burnout than comparable occupational groups. Factors identified as contributing to burnout include the nature of social work practice, particularly the tension between philosophy and work demands, a lack of support from supervisors and

colleagues and the organisation of the work environment (Lloyd, King, & Chenoweth, 2002; Marc & Osvat, 2013).

The Wraparound 'fidelity' problem

As pointed out in the introduction, interpretations of the wraparound principle are varied and as such practice parameters have been largely undefinable Bruns (2008). This poses a number of complications for the validity of research, a term Bruns (2008) refers to as the 'fidelity problem'. Many services were calling themselves a Wraparound service but not actually implementing wraparound principles, and without a clear definition of what Wraparound exactly was, the National Wraparound Initiative (NWI) was established in order to define a wraparound practice model. The WWS appread to have some clairty around the philosophies of the initiative but the processes within those philosophies were uncertain ground for kaimahi and so issues of fidelity were inevitable.

In this project, it was my objective to evaluate the WWS according to the principles as set out by the National Wraparound Initiative. In discussing the principles of the NWI, kaimahi at the WWS and particularly the cultural advisory group were not convinced that the principles were something they wished to adhere to; regardless of whether or not they were 'best practice' principles. This stance came about in the wake of the Te Kauhau Ora o Waipareira, Waipareira's own code of conduct which was developed with a Māori worldview and a code which all Waipareira services were to adhere to. The NWI principles became an inferior set of principles when the Te Kauhau Ora was established and kaimahi began to gravitate more toward conducting their service delivery in accordance with the Te Kauhau Ora, as it was a familiar, comfortable model for most to work within. As such, the focus of this project changed slightly and therefore had little emphasis on the NWI principles. This decision was made in light on Patton's (1997) emphasis that a Utilisation Focussed Evaluation is a process for decision making that should always involve collaboration between the evaluator and intended users. In this

respect, it was also stated that the intended user must believe in the data and method of data collection (Patton, 1980).

Notwithstanding this, the table below sets out a brief evaluation of the WWS against the NWI principles. It is brief because kaimahi and whānau at Waipareira did not agree that it should form a major part of this thesis.

Table 4: A table evaluating the implementation of the WWS against the NWI principles.

Principles	Achieved	Why/How
Family voice and choice	2	Plans and processes did not always reflect whānau priorities or perspectives. Ultimately whānau felt they had no voice or choice in their child's involvement in the WWS.
Team based	3	The Wraparound team was totally committed to the wellbeing of the whānau as a whole, although whānau were not equipped with adequate information to make informed choices about the team they wanted.
Natural supports	2	Improvement needed in kaimahi efforts to actively encourage natural support systems for whānau and rangatahi.
Collaboration	4	Team members consistently worked together where possible and shared responsibility for the plans and implementation of service delivery for all rangatahi and whānau.
Community based	3	All service and support strategies took place in the community, in settings favoured by rangatahi and whānau.

Culturally competent	4	WWS team was culturally competent and implemented tikanga throughout the delivery of their service.
Individualised	3	Plans were generally tailored and specific to each rangatahi and whānau, although a wider range of support services should be drawn on.
Strengths based	3	Kaimahi consistently made an effort to enhance and improve the skills, capabilities and knowledge of all rangatahi.
Unconditional	4	The WWS were absolutely committed to rangatahi and whānau even in the face of adversity and challenge.
Outcome based	3	The WWS was connected with specific outcomes, however, these outcomes were not always clearly measurable and observable.

Scale: (1) not achieved, (2) much improvement needed, (3) progressing towards achievement, (4) achieved.

It would appear, if the project were to base its evaluation solely on the NWI principles, WWS would come up short with some issues of fidelity, particularly in regard to family voice and choice and encouraging natural support systems available to rangatahi and whānau.

Programme Recommendations

Given the findings of this research project, a number of programme recommendations are offered to Waipareira for the potential improvement of the WWS. These recommendations are by no means an exhaustive list but attempt to cover the important issues that emerged from the research project. The recommendations aim to build strength and decrease weaknesses of the WWS by drawing on participant perspectives and field observations.

1. A service wide discussion on the wraparound process is recommended taking in to consideration the NWI principles. A decision should be made regarding the extent to which the WWS will adher to the NWI principles or not. If the WWS decide not to deliver their service according to the NWI principles, it is recommended that the service establish a comprehensive manual clearly outlining the processes involved in delivering the WWS.

2. In terms of recruiting rangatahi onto the service, active promotion of the WWS in the community is recommended. Specifically, it is recommended that kaimahi actively engage other community organisations and community areas to promote their service.

3. An organisational strategy needs to be developed aimed specifically at ensuring staff have the appropriate supports in their roles. The following suggestions are offered which ought to be incorporated into such a strategy:

   a. A comprehensive induction programme for staff, introducing them to the wraparound concept, policies, processes and procedures of service delivery. Within this programme, kaimahi need to be given the appropriate time to 'learn the ropes', to settle in to the service and to be guided by a senior member of the team.

b. Professional development plans for staff also need to be developed to ensure kaimahi are up to date with best practice models.

c. Supervision is vital and should be encouraged and incorporated into kaimahi contracts to ensure safe and professional practice.

d. Te Kauhau Ora o Waipareira training is imperative, specifically in regard to how it translates into practice with whānau and rangatahi.

e. Kaimahi should be given clear direction in terms of their job descriptions to diffuse any confusion about what is expected of them.

f. Appropriate and quality leadership is a vital factor in the development of a quality team and therefore creating an environment where outcomes are achievable. It is recommended that Waipareira look at providing stable and quality leadership for the WWS team.

g. Workforce development in the Wraparound initiative.

4. It is recommended that the Strengths and Needs Assessment be reviewed and amended (shortened) so that it is user friendly for both rangatahi and kaimahi. With a user friendly assessment, it is likely to be utilised more efficiently and for its intended purpose, which did not appear to be the case at the time of the research period.

5. Further to reviewing the SNA, it is also recommended that the care plans and all other required documentation regarding rangatahi are completed appropriately and that kaimahi commit themselves to ensuring this occurs.

6. To host and facilitate regular hui including whānau, rangatahi and key wraparound team members to review and discuss plans and goals, with a particular focus on giving both rangatahi and whānau voice and choice in the process.

7. Regular and consistent reportage to whānau and stakeholders regarding rangatahi's progress within the WWS, including care plans, goals and other

service enrolments is highly recommended and crucial for the ongoing engagement of whānau.

8. Ensuring a clear line of communication with whānau and rangatahi. Putting processes in place so that if a commitment cannot be met, alternative arrangements can be made and both whānau and rangatahi are aware of what is happening.

9. It is recommended that in each hui with whānau, rangatahi or stakeholder, the kaupapa of Wraparound is reinforced along with information on the status or progress of the rangatahi in question.

10. It is important that the WWS expands their networks and service pool, with a focus on building and mending relationships with other agencies and making more use of natural supports and the services provided within Te Whanau o Waipareira.

11. Recommended reading material
    a) Grealish, E. M. (2009). A Youth Guide to Wraparound Services: Your life, your Future. Community Partners, Inc., Pittsburg, PA.
    b) Miles, Brown, & The National Wraparound Initiative Implementation Work Group. (2011). The Wraparound Implementation Guide: A Handbook For Administrators And Managers. Portland: National Wraparound Initiative.

Strengths and limitations of the research

The following section will describe the identified strengths and limitations of this research project.

The first issue I would like to address in this section, can be viewed both as a strength and limitation of the current research project. That is, the dynamics that were at play in my role as primary researcher, daughter of the CEO and a very familiar face to all in the organisation because of the tight knit community that is West Auckland. I went into the this project wearing a number of different hats and as a consequence, a number of challenges arose.

The credibility of the overall research project depends heavily on the credibility of the individual researcher, which includes researcher experience, training, status, reputation and presentation (Patton, 1990). Due to my relationship with the CEO, it is possible that kaimahi were not completely truthful about their evaluations of the WWS for fear of their CEO obtaining their information and using it against them in some way. On the other hand, it is also possible that participants were more willing to share sensitive information with me because of the rapport I had already established with the organisation and the community. Furthermore, there is also the question of the objectivity of the primary researcher given her close relationship to the project. As such, one could question the validity of the results and the objectivity to which observations and analyses were made. However, it is in the writers opinion that having such an intimate knowledge of Te Whanau o Waipareira Trust and its community gave an understanding that no other researcher could share and as such contributed to rich interpretation of the results. It also meant that we could 'get straight down to business' rather having to spend time getting to know the culture of the organisation and what was important to them.

Triangulation methods were used to strengthen the validity of the study and also to act as mitigating factors for the issues outlined above. The study used interviews, observations and programme documentation analysis to assist in reducing systematic bias. According to Patton (2002), triangulation enhances the credibility of the project by

countering the concern that the study's findings are the product of investigator blindness.

The Kaupapa Māori methodology and design was a major strength to this research project, especially given that Waipareira was a Māori organisation and most participants in the reesearch identified as Māori. Firsty, the cultural advisory group established for the purpose of this research was invaluable and had a major contribution towards the cultural integrity and quality of the project. The group consisted of valued pakeke, experts in tikanga within the Waipareira community and organisation and always made themselves available for the project. My role as a Māori researcher with a comprehensive knowledge base of Māori philosophies, tikanga and reo also brought strength to the research project itself. These two fundamental aspects of the research design meant that there was a shared understanding of worldviews that created a sense of comfort and safety for all involved in the project and ensured expert, robust analysis of cultural variables involved with the WWS.

A limitation to the current study is the unavoidable issue of potential sampling bias. Unfortunately, a convenience sampling method was adopted due to the small number of appropriate partcipants available. As such, all participants were volunteers. This ampling method is viewed by Patton (2002) as the least favourable method It is possible that participants may have been motivated to participate for reasons other than providing truthful descriptions of their experiences of the WWS. Furthermore, characteristics associated with volunteers, including being arousal-seeking, unconventional, approval-motivated and self-disclosing may limit the projects ability to make generalisations (Rosenthal & Rosnow, 1991).

Another limitation of this project is a common weakness found in qualitative research. That is the time period in which the research project took place, which can ultimately cause constraints of temporal sampling (Patton, 2002). During the research period, Waipareira was in its most disorganised state because they were embarking on a major transformation in their organisational structure and model of care. As a consequence, it is likely that results may not have reflected truthful representation of the WWS, although it did represent a snapshot in time.

Suggestions for future research

The present study focussed on describing the processes and content of the Waipareira Wraparound Service paying particular attention to the strengths and weaknesses of the programme. The natural progression from a study like this would be to develop a project focussing on outcome variables of the WWS. This outcome project should be a follow up study of rangatahi who have completed the WWS programme focussing on variables including, criminal activity and association and risk behaviours , educational outcomes, the quality of rangatahi participation and relationships, life skills, whānau support networks and living situations in the community, as are the goals of the WWS.

In the future, any research project involving Te Whanau o Waipareira Trust should incorporate the Te Kauhau Ora code of conduct, as it became their foundation document, which was intended to govern the way in which Waipareira deliver services to their community, engage with their communities and one another.

Given that Te Whānau o Waipareira was embarking on a new model of philosophy and delivery, called Whānau Ora, it may pay to carry out a process evaluation of the overall application of Whānau ora across the organisation. Furthermore, it is also suggested that a wider study of Whānau Ora be conducted with a focus on its relationship with the wraparound concept as set out by the NWI. This study may also like to look into Whānau Ora as being Aotearoa's version of a wraparound concept and the Whānau Ora taskforce as an equivalent to the NWI.

It is my view that the Wraparound concept is a very similar framework to Whānau Ora. Given this statement, the Whānau Ora taskforce and commissioning agencies could learn from many of the challenges faced by the NWI, specifically in regard to the need to establish quality measures, implementation guidelines and fidelity assessments to ensure rigorous and robust research methodology, which in turn will have an impact on future funding opportunities.

Given the dynamics involved in engaging rangatahi and whānau in this project and the lack of participation by whānau in particular, it is recommended that further research is

conducted in regard to the factors and processes involved in engaging Māori whānau into social services.

The relationship between cultural awareness and engagement in Māori services is an important topic and not as clear cut as one would expect, as seen in the present study. As such, it would also be appropriate to conduct a study regarding cultural awareness and the effects it has on decision making processes for whānau wishing to engage Māori services.

Conclusion

The current study presents the findings of a process evaluation of a Wraparound service for rangatahi identified as at risk of offending at Te Whānau o Waipareira Trust in West Auckland. The results indicated that the WWS was functioning well given the transformative phase the organisation was in and the challenges placed on kaimahi as a consequence. The absolute strength of the service lie in the passion and drive of the kaimahi and their unwavering belief in the kaupapa of Waipareira, which is a testament in itself to Waipareira and what it signfies to many people.

Waipareira's identity as a Māori organisation, along with Māori staff and the natural implementation of tikanga Māori made an insummountable difference to the way in which rangatahi, whānau and stakeholders received the service. It created a safe, comfortable environment for rangatahi and whānau to be themselves, without feeling the need to justify their worldviews.

The WWS was one of the only wraparound services that attempted to fulfil a gap identified in the stocktake of social services for youth in West Auckland. As such, it was a challenge to meet the needs of all rangatahi in the area and with these challenges came criticism. However, I refer to a conversation had with a member of the Waipareira community who politely redirected the criticism stating, "Yes, but what of our people if Waipareira was not here..."

As the term 'Kōkiritia i roto i te kotahitanga' so rightly states, to progressively act in unity in all aspects of the saying will see the success of all Waipareira services and ultimately fulfil the aspirations of those who founded the kaupapa.

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APPENDIX A

INTERVIEW SCHEDULES

Semi Structured Interview – A list of main focus questions

Rangatahi

- How were you referred into Wraparoud
- What happened when you began the programme
- How did you feel about how you were treated when you began the Wraparound Programme
- How do you feel about the programme now? Is it working for you?
- What improvements do you think can be made?
- What are the really awesome things about the programme?
- How do you move throught he programme?
- What is your relationship like with the staff?
- What happens in the programme?
- How is Tikanga Māori used, if at all, in the programme?
- What happens when you fnish the programme?What do you think the Wraparound programme is about?
- How do you see the future for Wraparound Waipareira?

- Whats the difference between Wraparound Waipareira and other organisations in the west aimed at delivering a service for at risk youth.

Whanau

- What do you expect from the Wraparound programme for your Rangatahi?
- How were you referred into Wraparoud?
- What happened when you began the programme?
- How did you feel about how you were treated when you began the Wraparound Programme? And now?
- How do you feel about the programme now? Is it working for you?

- What improvements do you think can be made?
- What is your relationship like with the staff?
- What happens in the programme (to your knowledge) on a daily basis?
- How is Tikanga Māori used, if at all, in the programme?
- What happens when your rangatahi fnishes the programme?
- What do you think the Wraparound programme is about?
- What do you think the strengths and weaknesses are of the programme?
- How do you see the future for Wraparound Waipareira?

- Whats the difference between Wraparound Waipareira and other organisations in the west aimed at delivering a service for at risk youth.

Staff

- Organisational Development
- Professional Development
- Leadership development
- What is your relationship like with rangatahi, other staff and stakeholders?
- What is the induction process for a rangatahi starting Wraparound?
- What happens to rangatahi and their whanau at the completion of their programme?
- What Tikanga Māori processes are incorporated througout the programme?
- Describe the daily operations of the programme?
- Identify strengths and weaknesses of the programme and how you think these can be improved/changed?
- What is your overall experience of Wraparound?
- How do you see the future for Wraparound Waipareira?
- Is there any training involved in delivering the Wraparound Initiative?
- Are you achieving desired outcomes?
- Are you familiar with the concepts, background, values of the Wraparound Initiative?

- What are your qualifications?
- Whats the difference between Wraparound Waipareira and other organisations in the west aimed at delivering a service for at risk youth.
-

Stakeholder

- What is your relationship like with Wraparound Waipareira?
- What is your overall impression of Wraparound Waipareira?
- What improvements would you suggest?
- What are the main strengths and weaknesses of the programme?
- Does much communication happen between your organisation and Wraparound Waipareira? To what extent?
- From your perspective, how does Wraparound Waipareira implement Tikanga Māori practice/values into the running of their programme?
- How does your organisation become involved with Wraparound Waipareira?
- Who do you usually liaise with?
- What type of documentation (if any) is involved being a Stakeholder in Wraparound Waipareira?
- How do you see the future for Wraparound Waipareira?
- Whats the difference between Wraparound Waipareira and other organisations in the west aimed at delivering a service for at risk youth.

APPENDIX B

INFORMATION SHEETS

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THE UNIVERSITY
OF AUCKLAND
NEW ZEALAND
Te Whare Wānanga o Tāmaki Makaurau

INFORMATION SHEET – RANGATAHI/YOUTH

Study Title: A Process Evaluation of a Wraparound Service
Researcher: Kiri Tamihere-Waititi,
Ngati Porou me Ngapuhi nga Iwi
Doctoral Student, the University of Auckland
Supervisor: Dr. Ian Lambie & Dr Heather McDowell
To: Rangatahi/Youth in Wraparound

E nga mana, e nga reo, e nga karangatanga maha, tenei ra ka mihi.

Ki nga pikikotuku o te wa kua hipa atu ki tua o te arae, haere koutou, okioki ra ki to
moenga roa, haere, haere, haere atu ra.

A, ki a tatau nga hunga ora, nga waihotanga a ratou ma, tena koutou katoa.

Kia Ora

You are invited to take part in a research study which will evaluate the processes within the Wraparound Service. Here is a bit of information about how you can take part in the study.

What is the study about?

This project is called a Process Evaluation, which looks at the processes that take place within your Wraparound Programme.

A process evaluation focuses on what happens within a programme so that we can understand its strengths and weaknesses. A process evaluation looks for explanations of successes, failures and changes in the programme. Much of this detail is based on yours, your whanau, staff and stakeholder experiences of the programme.

This research is first and foremost designed for the use and benefit of Waipareira and you the rangatahi/whanau that use the Wraparound programme. Hopefully, this research will give Waipareira good information and recommendations which will help them improve the delivery of the Wraparound service, further benefiting you and your whanau. The outcome of this research will also aim to inform the social service and mental health sectors of effective initiatives and programmes aimed at 'at risk youth'.

So, this study is not about delving in to yours or your whanau's past history and it has absolutely nothing to do with how and what your whanau does in your own personal time. It's purely based on how Wraparound Waipareira works and what your thoughts are of the programme.

Who do we want to be involved?

We are interested in interviewing you, the rangatahi/youth, your whanau, staff and stakeholders (like CYFS) involved in Wraparound Waipareira.

What happens during the study?

You will be invited to meet with Kiri, the Principal Investigator, for an interview (about 45-60 minutes) where you will be asked questions about your experiences of the programme; what you think the strengths and weaknesses are and your suggestions for improvement. We want to know your views of the programme, right from the beginning process to where you are in the programme now.

Kiri will also sit in during your classes sometimes to see how things work on a day-to-day basis.

With your consent, a digital recorder will be used during the interview so that Kiri can make sure she gets everything you and your whanau say. The reason for this is that the results of this research rely on the main themes that come about from each interview, so it's really important that Kiri captures exactly what is said. There will be no forms to fill out and you don't have to answer questions if you don't want to. With respect to you and the information you share, recording can be stopped at any time during the interview session. You just need to tell Kiri to press the stop button and she will.

Te Reo Māori me ona Tikanga

This research will be based entirely on Kaupapa and Tikanga Māori. Kiri is fluent in Te Reo Māori and encourages any communication in Te Reo. You are more than welcome to have the interview conducted in Te Reo Māori if you want.

What happens to your information?

It's important to us that the information we receive from you and your whanau is kept private. After each interview, audio files/recordings and all other written information will be stored in secure computer files and deleted after six years. The destruction of this data will include the deletion of the audio and computer files and shredding of hardcopy documents. The information you give us will be kept at The University of Auckland in a locked cabinet for six years. All other information will be locked away or secured on computer by passwords and after six years, your information will be destroyed. Only Kiri will see and hear information provided by you. However, if the interviews produce any cause for concern for your safety or well-being, Kiri will deal with the situation in the first instance. Wraparound staff (particularly Grant Wilson) will then be notified as they can provide the appropriate services and have an established relationship with each whanau. Kiri will then need to inform her supervisor (Dr. Ian Lambie) to discuss what further action needs to be taken and then she will contact you and your whanau to discuss an appropriate course of action.

All information collected from the interviews and observations will remain private and no material which could identify you will be used in any reports of this study. For the purposes of this research, you will be assigned a number and will not be identified by name in the transcribed interviews. Kiri will present the results of the study to you and your whanau when the study is over.

Can I change my mind and withdraw from the study?

It's really important to us you know that participation in this study is your choice. If you want to, you can withdraw from the study up to one month after the interview and this will not in any way affect your involvement with Wraparound. Withdrawal can be done by contacting Kiri who will destroy your data by wiping audio files and shredding hardcopy data sheets.

If you have any queries or concerns regarding your rights as a participant in this study, you may wish to contact a Health and Disability Advocate:

Northland to Franklin – 0800 555 050

If you have any queries about this study at any stage, please feel free to contact:

Kiri Tamihere-Waititi-   (027) 2525681

(Principal Investigator)   k.tamihere-waititi@auckland.ac.nz

Dr. Ian Lambie-   i.lambie@auckland.ac.nz

(Primary Supervisor)

Fred Seymour-   f.seymour@auckland.ac.nz

(Department of Psychology HOD)

If you have any queries of an ethical nature, please contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 extn. 83711."

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 14/04/2010 for (3) years, Reference Number 2010/036

DEPARTMENT OF PSYCHOLOGY

Human Sciences Building

Floor 6, 10 Symonds Street,

Telephone 64 9 373 7599

Facsimile 64 9 373 7450

Private Bag 92019

Auckland, New Zealand

INFORMATION SHEET – PARENTS/CAREGIVER/WHANAU

Study Title: A Process Evaluation of a Wraparound Service

Researcher: Kiri Tamihere-Waititi

  Ngati Porou me Ngapuhi nga Iwi

  Doctoral Student, The University of Auckland

Supervisor: Dr Ian Lambie & Dr Heather McDowell

To: Whanau of youth registered with Wraparound Waipareira

E nga mana, e nga reo, e nga karangatanga maha, tenei ra ka mihi.

Ki nga pikikotuku o te wa kua hipa atu ki tua o te arae, haere koutou, okioki ra ki to moenga roa, haere, haere, haere atu ra.

A, ki a tatau nga hunga ora, nga waihotanga a ratou ma, tena koutou katoa.

Kia Ora

You are invited to take part in a research study which will evaluate the processes within the Wraparound Service. The following report will provide you with information about how you can take part in the study.

What is the study about?

The overall aim of this project is to investigate the processes of a wraparound programme for Māori youth and their whanau/families. This research will be carried out under an evaluation framework designed specifically for the use and benefit to and for all those who are involved in the programme. This research is first and foremost designed for the use and benefit of Waipareira and the rangatahi/whanau who undertake the Wraparound programme. This research will provide Waipareira with detailed information and recommendations which will provide them with the knowledge and opportunity to improve the delivery of their services, further benefiting the rangatahi and whanau whom they serve; whanau and rangatahi like yours. **The outcome of this research will also aim to inform the social service and mental health sectors of effective initiatives and programmes aimed at 'at risk youth'.**

A process evaluation focuses on the internal dynamics and operations of a programme in order to understand its strengths and weaknesses. A process evaluation looks for explanations of successes, failures and changes in the programme. Much of this detail is based on perceptions of those close to the programme. It is especially appropriate to carry out a process evaluation in the development phase of a programme, which is appropriate to Wraparound Waipareira (West) as they are in the beginning phase of their service delivery.

So, this study is not about delving in to yours or your whanau's past history and it has absolutely nothing to do with how and what your whanau does in your own personal time. It's purely based on how Wraparound Waipareira works and what your thoughts are of the programme.

Who do we want to be involved?

We are interested in interviewing rangatahi, whanau, staff and stakeholders involved in Wraparound Waipareira.

If your child is over the age of 16, they are able to consent to participating in this research on their own behalf. However, if your child is under the age of 16, we will be seeking your consent as their parent/guardian for them to participate in this study. In this case, you will also be asked to sign consent form for your child also.

What happens during the study?

You will be invited to meet with Kiri, the Principal Investigator, for an interview (45-60 minutes long) where you will be asked questions about your experiences of the programme; what you think the strengths and weaknesses are and your suggestions for improvement. We are very interested in hearing your views of the programme, right from the referral process to where you/your child is now. There will be no forms to fill out and you don't have to answer questions if you don't want to.

Kiri will also sit in during your child's class time to observe day-to-day operations.

With your consent, a digital recorder will be used during the interview process. This is a necessary part of the research so that Kiri can capture everything you say. The reason for this is that the results of this research rely heavily on the themes that come about from each interview, so it is extremely important that Kiri captures exactly what is said. However, with respect to you and the information you share, recording may be halted at any time during the interview session if you so wish.

Te Reo Māori me ona Tikanga

This research will be based entirely on Kaupapa and Tikanga Māori. Kiri is fluent in Te Reo Māori and encourages any communication in Te Reo. You are more than welcome to have the interview conducted in Te Reo Māori if you wish.

What happens to yours and your child's information?

It's important to us that the information we receive from you and your child is kept confidential. **After each interview, audio files/recordings and all other written information will be stored in secure computer files and deleted after six years. The destruction of this data will include the deletion of the audio and computer files and shredding of hardcopy documents. All other information will also be locked away or secured on computer by passwords and after six years, your information will be destroyed. Only Kiri will see and hear information provided by you. However, if the interviews produce any cause for concern for yours or your child's safety or well-being, Kiri will deal with the situation in the first instance. Wraparound staff (particularly Grant Wilson) will then be notified as they can provide the appropriate services and have an established relationship with each whanau. Kiri will then need to inform her supervisor (Dr. Ian Lambie to discuss what further action needs to be taken. Kiri will then contact you to discuss an appropriate course of action.**

All information collected from the interviews and observations will remain confidential and no material which could identify you or your child will be used in any reports of this study. **For the purposes of this research, you will be assigned a number and will not be identified by name in the transcribed interviews**. Results of the study will be made available to you and your family on completion of the study in the form of a presentation.

Can we change our mind and withdraw from the study?

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It is very important to us you are aware that participation in this study is purely voluntary. You may choose to withdraw from the study or your child may wish to withdraw from the study up to one month after the interview and this will not in any way affect your child's future involvement with Wraparound. Withdrawal can be done by contacting Kiri who will destroy your data by wiping **audio files** and shredding hardcopy data sheets.

If you have any queries or concerns regarding your child's rights as a participant in this study, you may wish to contact a Health and Disability Advocate:

Northland to Franklin – 0800 555 050

If you have any queries about this study at any stage, please feel free to contact:

Kiri Tamihere-Waititi-   (027) 2525681

(Principal Investigator)   k.tamihere-waititi@auckland.ac.nz

Dr. Ian Lambie-   i.lambie@auckland.ac.nz

(Primary Supervisor)

Fred Seymour-   f.seymour@auckland.ac.nz

(Department of Psychology HOD)

If you have any queries of an ethical nature, please contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 extn. 83711."

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Auckland, New Zealand

THE UNIVERSITY OF AUCKLAND

NEW ZEALAND

Te Whare Wānanga o Tāmaki Makaurau

INFORMATION SHEET – STAFF/ STAKEHOLDERS

Study Title: A Process Evaluation of a Wraparound Service

Researcher: Kiri Tamihere-Waititi,

Ngati Porou me Ngapuhi nga Iwi

Doctoral Student, the University of Auckland

Supervisor: Dr Ian Lambie & Dr Heather McDowell

To: Staff or Stakeholders involved with Wraparound Waipareira

E nga mana, e nga reo, e nga karangatanga maha, tenei ra ka mihi.

Ki nga pikikotuku o te wa kua hipa atu ki tua o te arae, haere koutou, okioki ra ki to moenga roa, haere, haere, haere atu ra.

A, ki a tatau nga hunga ora, nga waihotanga a ratou ma, tena koutou katoa.

Kia Ora

BESTPFE.COM

List of research project topics and materials

You/Your organisation are invited to take part in a research study which will evaluate the processes within the Waipareira Wraparound Service. The following report will provide you with information about how you can take part in the study.

What is the study about?

The overall aim of this project is to investigate the processes of a wraparound programme for Māori youth and their whanau/families. This research will be carried out under a Utilization Focussed Evaluation Model, which is an evaluation framework designed specifically for the use and benefit to and for all those who are involved in the programme. This research is first and foremost designed for the use and benefit of Waipareira and the rangatahi/whanau who undertake the Wraparound programme. It is envisaged that this research will provide Waipareira with detailed information and recommendations which will provide them with the knowledge and opportunity to improve the delivery of their services, further benefiting the rangatahi and whanau whom they serve. The outcome of this research will also aim to inform the social service and mental health sectors of effective initiatives and programmes aimed at 'at risk youth'.

A process evaluation focuses on the internal dynamics and operations of a programme in order to understand its strengths and weaknesses. A process evaluation searches for explanations of successes, failures and changes in the programme. Much of this detail is based on perceptions of those close to the programme. It is especially appropriate to carry out a process evaluation in the development phase of a programme, which is appropriate to Wraparound Waipareira (West) as they are beginning phase of their service delivery.

Who do we want to be involved?

We are interested in interviewing youth, whanau, staff and stakeholders involved in Wraparound Waipareira.

What happens during the study?

You will be invited to meet with Kiri Tamihere-Waititi, the Principal Investigator, for an interview (45-60 minutes long) where you will be asked questions regarding your experiences of the programme; what you think the strengths and weaknesses are and your suggestions for improvement. We are very interested in hearing your views and experiences of the programme from a process viewpoint.

With your consent, a digital recorder will be used during the interview process. This is a necessary part of the research so that Kiri can capture everything you say. The reason for this is that the results of this research rely heavily on the themes that come about from each interview, so it is extremely important that Kiri captures exactly what is said. However, with respect to you and the information you share, recording may be halted at any time during the interview session if you so wish.

Te Reo Māori me ona Tikanga

This research will be based entirely on Kaupapa and Tikanga Māori. Kiri is fluent in Te Reo Māori and encourages any communication in Te Reo. You are more than welcome to have the interview conducted in Te Reo Māori if you wish.

What happens to your information?

It's important to us that the information we receive from you is kept confidential. The information you provide us will be kept in a locked cabinet at The University of Auckland for six years. After each interview, audio files/recordings and all other written information will be stored in secure computer files and deleted after six years. The destruction of this data will include the deletion of the audio and computer files and shredding of hardcopy documents. All other information will also be locked away or secured on

computer by passwords and after six years, your information will be destroyed. Only Kiri will see and hear information provided by you.

However, if the interviews produce any cause for concern for your safety or well-being, we will contact you immediately to discuss an appropriate course of action.

All information collected from the interviews and observations will remain confidential and no material which could identify you will be used in any reports of this study. For the purposes of this research, you will be assigned a number and will not be identified by name in the transcribed interviews. Results of the study will be made available to you and your organisation at the completion of the study in the form of a presentation.

Can we change our mind and withdraw from the study?

It is very important to us you are aware that participation in this study is purely voluntary. You may choose to withdraw from the study up to one month after the interview and this will not in any way affect your future involvement with Wraparound. Withdrawal can be done by contacting Kiri who will destroy your data by wiping **audio files** and shredding hardcopy data sheets.

If you have any queries about this study at any stage, please feel free to contact:

Kiri Tamihere-Waititi-   (027) 2525681

(Principal Investigator)   k.tamihere-waititi@auckland.ac.nz

Dr. Ian Lambie-   i.lambie@auckland.ac.nz

(Primary Supervisor)

Fred Seymour- f.seymour@auckland.ac.nz

(Department of Psychology HOD)

If you have any queries of an ethical nature, please contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 extn. 83711."

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 14/04/2010 for (3) years, Reference Number 2010/036

APPENDIX C

CONSENT FORMS

DEPARTMENT OF PSYCHOLOGY

Human Sciences Building

Floor 6, 10 Symonds Street,

Telephone 64 9 373 7599

Facsimile 64 9 373 7450

Private Bag 92019

Auckland, New Zealand

THE UNIVERSITY
OF AUCKLAND
NEW ZEALAND
Te Whare Wānanga o Tāmaki Makaurau

CONSENT FORM – RANGATAHI/YOUTH

Process Evaluation of a Wraparound Service Primary Investigator: Kiri Tamihere-Waititi

This consent form will be held for a period of six years

- I have read and I understand the Information Sheet given to me.

- I have had enough time to think about whether I want to take part in the study.

- I have had a chance to ask questions about the project.

- I know that it is my choice to take part in this study and that I can withdraw from it up to one month after my interview.

- I understand that if I decide to withdraw from the study, my involvement with Wraparound won't be affected.

- I understand that my answers from the interview will be kept confidential and any other information that uses my name will not be used in the results of this report.

- I understand that all information provided by me will be stored and locked away in filling cabinets and secured on computer by passwords. After six years, my information will be destroyed by the deletion of all audio and data files and shredding of hardcopy documents.

- I know who to contact if I need to know anything about the study.

- I understand that the results of this study will be given to me after it has been completed in the form of a presentation.

- I understand that my interview session will be digitally recorded and that I can request for recording to be stopped at any time.

- I agree or do not agree (Please Circle) to my interview session being digitally recorded.

I _____ (full name) consent to take part in this study.

Signature: _____ Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 14/04/2010 for (3) years, Reference Number 2010/036

DEPARTMENT OF PSYCHOLOGY

Human Sciences Building

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Telephone 64 9 373 7599

Facsimile 64 9 373 7450

Private Bag 92019

Auckland, New Zealand

ASSENT FORM – RANGATAHI/YOUTH

Process Evaluation of a Wraparound Service
Primary Investigator: Kiri Tamihere-Waititi

This consent form will be held for a period of six years

- I have read and I understand the Information Sheet given to me.

- I have had enough time to think about whether I want to take part in the study.

- I have had a chance to ask questions about the project.

- I know that it is my choice to take part in this study and that I can withdraw from it up to one month after my interview.

- I understand that if I decide to withdraw from the study, my involvement with Wraparound won't be affected.

- I understand that my answers from the interview will be kept confidential and any other information that uses my name will not be used in the results of this report.

- I understand that all information provided by me will be stored and locked away in filling cabinets and secured on computer by passwords. After six years, my information will be destroyed by the deletion of all audio and data files and shredding of hardcopy documents.

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- I know who to contact if I need to know anything about the study.

- I understand that the results of this study will be given to me after it has been completed in the form of a presentation.

- I understand that my interview session will be digitally recorded and that I can request for recording to be stopped at any time.

- I agree or do not agree (Please Circle) to my interview session being digitally recorded.

I _____ (full name) consent to take part in this study.

Signature: _____ Date: _____

I _____ (Parent/Guardian) consent to my child

_____ (full name) taking part in this study.

Signature: _____ Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 14/04/2010 for (3) years, Reference Number 2010/036

DEPARTMENT OF PSYCHOLOGY

Human Sciences Building

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Telephone 64 9 373 7599

Facsimile 64 9 373 7450

Private Bag 92019

Auckland, New Zealand

CONSENT FORM – PARENTS/CAREGIVERS

Process Evaluation of a Wraparound Service
Primary Investigator: Kiri Tamihere-Waititi

This consent form will be held for a period of six years

- I have read and I understand the Information Sheet given to me.

- I am confident that my child has read and understands the Information Sheet given to him/her.

- I am happy for my child to take part in this study and am aware that it is their choice to do so.

- I understand that taking part in this study is voluntary and that my child and I may withdraw from the study up to one month after the interview. If I wish for my child to withdraw or if my child wishes to withdraw from the study, this will in no way affect my child's involvement with Wraparound.

- I understand that data collected from the interviews and observations will remain confidential and that no material which could identify me or my child will be used in any reports of this study.

- **I understand that all information provided by me will be stored and locked away in filling cabinets and secured on computer by passwords. After six years, my information will be destroyed by the deletion of all audio and data files and shredding of hardcopy documents.**

- My family/whanau and I have had a chance to ask questions about this study.

- I know who to contact if I have any queries regarding the processes of this study.

- I understand that the results of this study will be made available to my child and I on the completion of the study.

- I understand that my interview session will be **digitally recorded** and that I can request for recording to be stopped at any time.

- I agree or do not agree (Please Circle) to my interview session being **digitally recorded**.

I _____ consent to taking part in this study.

Signature: _____ Date: _____

If your child is under the age of 16 years

I _____ (full name) consent to my child

_____ (full name) taking part in this study.

Signature: _____ Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 14/04/2010 for (3) years, Reference Number 2010/036

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Auckland, New Zealand

CONSENT/ASSENT FORM – STAFF/STAKEHOLDERS

Process Evaluation of a Wraparound Service

Primary Investigator: Kiri Tamihere-Waititi

This consent form will be held for a period of six years

- I have read and I understand the Information Sheet given to me.

- I understand that taking part in this study is voluntary and that I/ my organisation may withdraw from the study up to one month after the interview. If I wish to withdraw from the study, this will in no way affect mine and my organisation's relationship with Wraparound Waipareira.

- I understand that data collected from the interview will remain confidential and that no material which could identify me will be used in any reports of this study.

- I understand that all information provided by me will be stored and locked away in filling cabinets and secured on computer by passwords. After six years, my information will be destroyed by the deletion of all audio and data files and shredding of hardcopy documents.

- I have had a chance to ask questions about this study.

- I know who to contact if I have any queries regarding the processes of this study.

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- I understand that the results of this study will be made available to me on the completion of the study in the form of a presentation.

- I understand that my interview session will be digitally recorded and that I can request for recording to be stopped at any time.

- I agree or do not agree (Please Circle) to my interview session being digitally recorded.

I _____ (full name) consent to taking part in this study.

Signature: _____ Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 14/04/2010 for (3) years, Reference Number 2010/036

GLOSSARY

Aroha	Love
Hapū	Sub-tribe
Iwi	Tribe
Kaimahi	Worker/staff
Kanohi kitea	A face seen – physical presence
Kapahaka	Māori cultural dance
Kaumātua	Māori elders
Kaupapa	Philosophy
Kaupapa Māori	Māori philosophy
Mana	Dignity
Mana motuhake	Self-determination and control
Manaakitanga	To care for
Māoritanga	Being Māori – the Māori way
Māramatanga	Understanding
Pākeha	European
Rangatahi	Young person
Rangatiratanga	Independence and ownership
Reo	Language
Tautoko	Support
Te Kauahau Ora	Waipareira Code of Conduct
Te Tiriti o Waitangi	The Treaty of Waitangi
Tikanga	Lore, custom
Tūrangawaewae	Home ground
Wairuatanga	Spirituality
Whakapapa	Genealogy
Whānau	Family
Whakawhanaungatanga	The process of engagement