

EVALUATION REPORT

WHAKAOHOOHO I TE MAURI PILOT
MANUREWA MARAE, TĀMAKI MAKĀURAU
18 MAY – 30 JUNE 2006

COMPILED BY TŪMANA RESEARCH FOR
NGĀ MAIA O AOTEAROA ME TE WAIPOUNAMU

MIHI

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NGĀ KAI O TE KETE

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NGĀ KUPU TIMATANGA

INTRODUCTION

*Ki te whakaohoho i te mauri
o ngā tikanga o ia whānau
o tēnā o tēnā*

Ngā Maia o Aotearoa me te Waipounamu is committed to the establishment of mātauranga Māori training and education programmes for birthing whānau and professionals. This objective is reflected in their mission statement (above), tūranga kaupapa and strategic planning documents (available at www.ngamaia.co.nz). Underlying this kaupapa, is the fundamental hope and believe that such programmes will:

- awaken the mauri of Māori birthing knowledge, he taonga tuku iho
- encourage Māori whānau to reclaim, recreate, revive and restore their own birthing tikanga and practices
- create pathways and opportunities for education, training, review and professional development of maternity service consumers and providers including midwives, student midwives, childbirth educators and community health workers
- contribute to the development of whānau-centred frameworks for decision-making about maternity care, particularly the options around self-care, engagement with the medical model and use of obstetric technologies
- assist the advancement of indigenous midwifery knowledge including the evidence-base on waiora as a psycho-social resource and mediator of health outcomes for birthing whānau
- uphold the mana of te whare tangata

Over the last few years, Ngā Maia has been working on the production of resources to assist the delivery of their training and education programmes. Twenty-two of twenty-four proposed resources were presented for preliminary evaluation at Whakarongotai Marae in Waikanae on 27-29 May 2005 (Palmer & Kani, 2005). The evaluation report drew attention to six main points:

- the general response was overwhelmingly favourable with unanimous support for mātauranga Māori content and ongoing development of the programme
- participants lacked the confidence to present the resources themselves, without specific training
- some aspects of the delivery style needed improvement especially facilitation, use of media to present information and time-management
- participants were often confused about the names of resources
- more time was needed for the delivery of resources
- evaluation methodologies to collect a broader range of information from a wider range of participants and improve the comparability of data are needed

The Waikanae hui also highlighted opportunities for co-operation and collaboration between a number of attending organisations. More specifically, similarities between the kaupapa carried by Ngā Maia, Homebirth Aotearoa, Māori SIDS, Te Rau Matatini and Te Hotū Manawa Māori provided an obvious strategic platform for partnership, joint ventures and alliance. Although each organisation has its own particular focus, all are pursuing mātauranga Māori pathways for the delivery of maternity services and all have an underlying commitment to the health and wellbeing of Māori mothers and babies. The work of Te Hotū Manawa Māori on the development of Auahi Kore and Aukati Kai Paipa resources for hapū wahine was of particular relevance given that Ngā Maia had also been working on this resource theme. With these findings in mind, Ngā Maia prepared for a more comprehensive, formal pilot of their resources as part of a mātauranga Māori training programme for birthing whānau and professionals.

EVALUATION OBJECTIVES

Ngā Maia required an evaluation paradigm that would not only inform the content and quality of programme delivery but also capture information that had meaning for participating stakeholders and groups. The following evaluation themes were identified:

- general relevance and quality perceptions about the programme, resources, amenities, delivery techniques, kaiako and facilitators
- pre/post-participation knowledge levels
- achievement of resource objectives and expected learning outcomes
- transfer of new knowledge
- desire for more training
- willingness to recommend to others
- group specific benefits and outcomes
- acceptability of te reo and tikanga Māori

In addition to the use of various data-collection techniques, including quantitative and qualitative methods, Ngā Maia wanted to test for halo effects, where immediate responses to the evaluation questions are more favourable than responses collected some time later. Peer-review of the evaluation paradigm was also planned with arrangements for Te Rōpū Whariki at the Centre for Social and Health Outcomes Research and Evaluation (SHORE), Massey University to provide mentorship, guidance and advice. Ngā Maia is hopeful the involvement of Whariki at this early stage will form the basis for a long-term relationship around the ongoing evaluation and continual refinement of the resources and programmes.

NGĀ TIKANGA METHOD

Pānui inviting registrations for a pilot training programme called *Whakaohoho i te Mauri* were sent to Ngā Maia members and national networks (Appendix I). Māori birthing whānau, midwives, childbirth educators, community health workers were targeted. Potential participants were told the programme would run over six noho marae at Manurewa Marae and involve an extensive evaluation process including the filming of workshops, weekly forms and possible face-to-face interviews. A commitment to full participation and attendance at all sessions was required. Registration was restricted to a maximum of twenty places.

	Resource 1	Resource 2	Resource 3	Resource 4
18/19 May	Te Whare Tangata I			
25/26 May	Kai tō Tika me Whakapakari Tinana	Aukati Kai Paipa		
2/3 June	Te Whare Tangata II	Hine Tū Kaha		
15/16 June	Kia Kaha, Kia Mohio, Kia Maia	Tiwhana Mai Uenuku	Rongoa Māori	Oriori
22/23 June	Whariki Takapau			
29/30 June	Assessments & Presentations			

Table 1: Proposed programme for delivery of resources during six noho marae

Table 1 presents the proposed programme for delivery of resources over the six noho marae. Ten resources were selected for presentation. In addition, an alliance with Te Hotu Manawa Māori was formed for the delivery of smoking cessation and Aukati Kai Paipa workshops during the second week. The sixth and final session was initially set aside for presentations and assessments.

The evaluation paradigm was mainly planned around the use of questionnaires to collect quantitative and qualitative data for each respective resource using rating scales, word association techniques, dichotomous yes/no and open-ended questions. The word association exercise mainly aimed to capture wahine hapū perceptions about themselves as te whare tangata. Each questionnaire was developed around key objectives and expected outcomes that had been identified by the respective kaiako (Appendix II). Different forms were developed for each participating group, ie - ngā wāhine hapū, ngā tapuhi (midwives), ngā taura (student midwives), childbirth educators and community health workers. In general, student and provider forms were virtually identical, with relevant differences in terminology and wording. Questionnaires were developed for each kaiako and the project

manager or kaiwhakahaere.

To test for halo effects, it was proposed each form would be presented twice, immediately after presentation of the resource and again, a week later, prior to participation in the next resource. Evaluation data about the overall programme was also collected at the end of week six. Table 2 presents the proposed framework for dissemination of the evaluation forms during each noho marae. The actual questionnaires are presented in Appendix III.

	1st Evaluation	2nd Evaluation
Week 1	Te Whare Tangata I	
Week 2	Kai to Tika me Whakapakari Tinana Aukati Kai Paipa	Te Whare Tangata I
Week 3	Te Whare Tangata II Hine Tū Kaha	Kai to Tika me Whakapakari Tinana Aukati Kai Paipa
Week 4	Kia Kaha, Kia Mohio, Kia Maia Tiwhana Mai Uenuku Rongoa Māori Oriari	Te Whare Tangata II Hine Tū Kaha
Week 5	Whariki Takapau	Kia Kaha, Kia Mohio, Kia Maia Tiwhana Mai Uenuku Rongoa Māori Oriari
Week 6	Whakaohoho i te Mauri	Whariki Takapau

Table 2: Framework for collection of evaluation data at each noho marae

In addition to questionnaires, other techniques were used to gather information about the resources and programme, namely – kōrerorero, video recordings, a kawa tree, birthing kete and whare tapa whā. At the end of the day, there were no face-to-face interviews but everyone took part in the informal opportunities for mihimihi, whakatau, feedback and discussion. Some of this kōrero was captured on video. The kaiako, kaiwhakahaere and Ngā Maia trustees also took part in a comprehensive debriefing and self-evaluation exercise.

Video recordings of some workshops and kōrerorero were taken. Initially, it was hoped this material would contribute to the evaluation process and provide opportunities to capture experiences as everyone worked through the programme. This, however, became too hard to organise with videos being edited as the evaluation report was being written. Nonetheless, the greater purpose of the video always lay with its value as a visual resource and historical record of this important event.

The birthing kete provided an innovative and appropriate approach to the measurement of participants views about essential birthing items. Participants were given a sketch of an empty kete and asked to fill it with everything they carried in their own birthing kete, that is all the things they did, or used, or needed to give birth themselves in their own whānau or

Figure 1: Tō Kete Hapūtanga

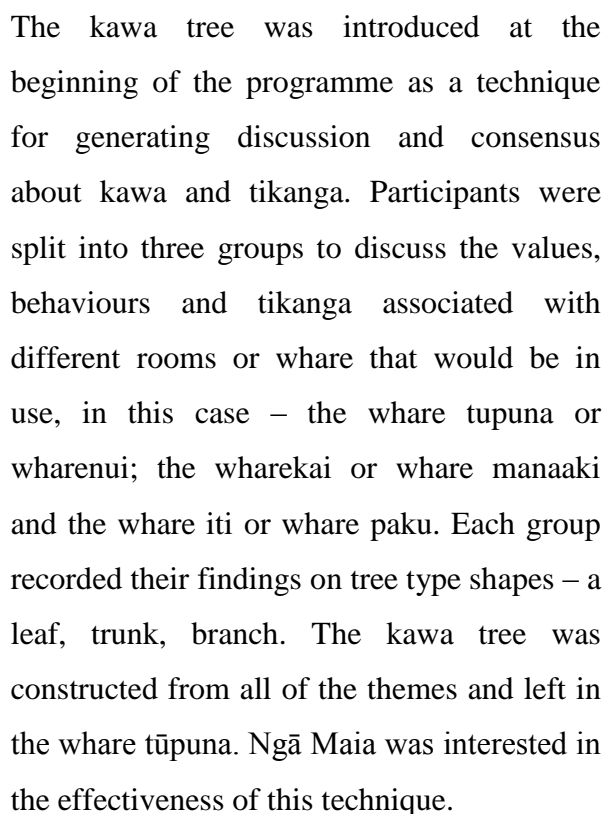
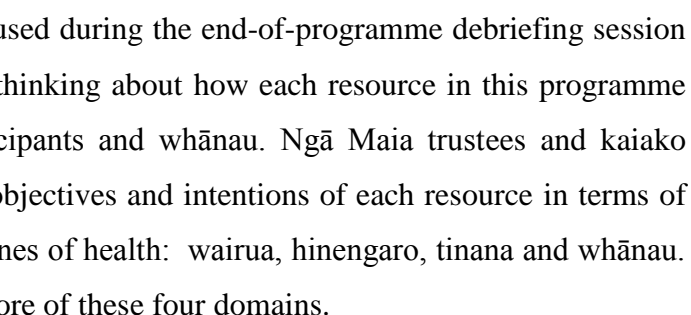


Figure 2: The Kawa Tree



NGĀ HUA RESULTS

Eleven registrations were received prior to commencement of the programme but another five registered at the pōwhiri. Altogether, sixteen women took part in the programme. This group comprised three ngā wāhine hapū, five midwives, two midwifery students, three childbirth educators and three community health workers. One of the wāhine hapū was also a childbirth educator. Some participants travelled great distances to attend, from Ōtaki, Rotorua and Hastings. In addition, twelve kaiako and one kaiwhakahaere were involved in delivery of the programme. Four of the kaiako came with Te Hotu Manawa Māori to deliver the smoking cessation resources.

The pilot commenced on 18 May 2006 and ran over the following seven weeks with six noho marae held at Manurewa Marae in Tāmaki Makaurau. On one sad occasion, the wharehau was not available due to a tangihanga but the programme was able to continue in another part of the marae complex.

	Resource 1	Resource 2	Resource 3	Resource 4	Resource 5
18/19 May	Te Whare Tangata I	Hine Tū Kaha (introduction)			
25/26 May	Whakamarama Auahi Kore	Hitori o Tupeka ki Aotearo	Kai to Tika mo Hapū Wāhine	Aukati Kai Paipa	Hine tū Kaha (introduction)
1/2 June	Whariki Takapau	Hine Tū Kaha (introduction)			
15/16 June	Kia Kaha, Kia Mohio, Kia Maia	Kia Mohio, Kia Matau, Kia Mārama	Hine Tū Kaha (full resource)		
22/23 June	Te Whare Tangata II	Hine Tū Kaha			
29/30 June	Te Whare Tangata III	Tiwhana mai Uenuku (brief overview)			

Table 3: Actual programme for delivery of resources

For various reasons the advertised programme was changed at the last minute, often for the better, but this led to problems with the evaluation paradigm and questionnaire approach to data collection. During week two, for example, Te Hotu Manawa Māori arrived ready to present four resources instead of two and Hine Tū Kaha was introduced. In addition, Te Whare Tangata II and Whariki Takapau swapped places with bits of Hine tū Kaha presented both times. In week four, the resource for Tiwhana mai Uenuku never arrived and the kaiako for Rongoa Māori and Oriori wasn't able to attend, so none of these resources were presented. Kia Mohio, Kia Matau, Kia Mārama was delivered instead and should have been on the programme as it goes hand-in-hand with the Kia Kaha, Kia Mohio, Kia Maia resource. Hine Tū Kaha was presented in full during weeks four and five. Week six was

originally left for assessments and presentations but an eleventh resource, Te Whare Tangata III, was added to make the most of available time. By week six the resource for Tīwhana mai Uenuku had arrived and was briefly introduced to participants.

On three occasions, kaiako developed their own evaluation forms for participants although no new information was collected and responses were simply averaged across all forms to get a representative score. In some cases, the questionnaires weren't fully distributed which meant the data-sets were sometimes incomplete. Data collection around the Hine tū Kaha resource was very difficult because delivery was spread over several sessions throughout the programme. Consequently, the evaluation form for Hine tū Kaha was presented on five occasions whereas, with planning, it would have been better to collect the evaluation data for this resource at the end of the programme. By week three, it was clear the repeated data collection technique combined with different forms for each participating group was far too burdensome for the kaiwhakahaere especially when the questionnaire templates arrived late. By this time, however, sufficient data had been collected so the methodology was dropped. Te Whare Tangata III did not have a specific questionnaire but questions about this resource were included in the overall programme evaluation. Similarly, questions about Tīwhana mai Uenuku were also included in the programme evaluation.

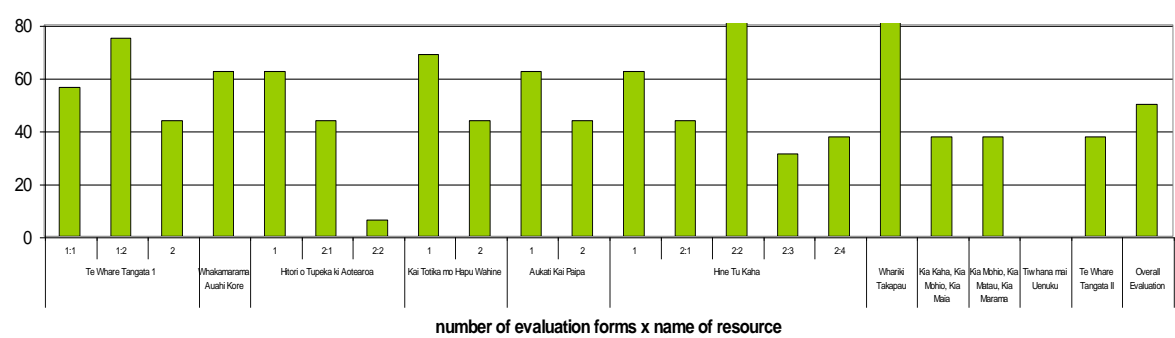


Figure 3: Proportion of participants completing evaluation forms

Figure 3 displays the full range of questionnaires by the proportion of participants who responded to each form. In total, there were twenty-one question sets with repeated data collection for Te Whare Tangata I, Hitori o Tupeka ki Aotearoa and Hine tū Kaha. Only four of the twelve kaiako completed an evaluation form but most took part in the debriefing session. The number of responses for each questionnaire ranged from six to eighty-one percent with Te Whare Tangata I, Hine tū Kaha and Whariki Takapau having the best returns. On average, the response rate across all questionnaires was fifty-two percent and, in general, the number of responses fell when questionnaires were repeated.

1. TE WHARE TANGATA I

The evaluation paradigm for participants in this workshop consisted of two questionnaires, twenty-two rating scales and several yes/no, open-ended questions. Ngā wāhine hapū also completed a word association exercise. All sixteen participants took part in the workshop but not everyone completed the evaluation forms and questions were not always answered. Proportionate responses for the rating and dichotomous scales ranged from forty to a hundred percent with less than half the group completing the second form. Across all questions, the average response rate was seventy-six percent. In general, this data set collected information on the following seven themes.

1.1 Increased Knowledge & Understanding

Most participants felt the workshop provided information that increased their knowledge and understanding of Māori birthing issues, traditional birthing practices and te whare tangata.

Figure 4: Te Whare Tangata I levels of knowledge & understanding (%)

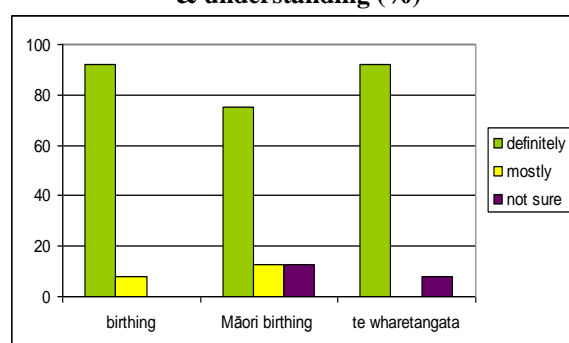


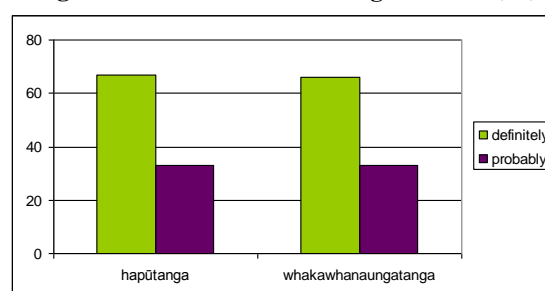
Figure 4 presents the responses to this theme as a proportion of all respondents. The vast majority said workshop definitely or mostly increased their knowledge. Around fifteen percent were unsure whether their understanding of these issues had improved.

1.2 Information that will help women to cope with pregnancy & birthing

Participants were unanimous in their view that participation in this workshop would help women to cope with hapūtanga (pregnancy) and whakawhanaungatanga (birthing).

More than sixty percent said the resource would definitely help women to cope with hapūtanga and whakawhanaungatanga. The remaining respondents thought this resource would probably help women to cope with these events.

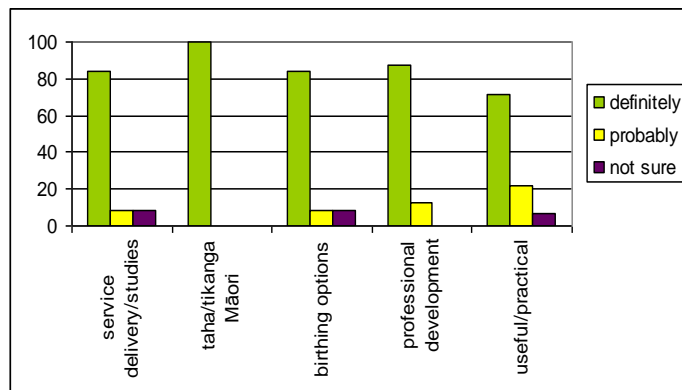
Figure 5: Benefits for birthing whānau (%)



1.3 Improved service delivery

Among students and providers who took part in this workshop, the vast majority felt it would help them to provide a better service for Māori and improve the taha Māori components of delivery. Most also said they would definitely use the information provided. Participants felt the resource helped to give birthing whānau options and was useful as a professional development tool.

Figure 6: Benefits for service delivery (%)

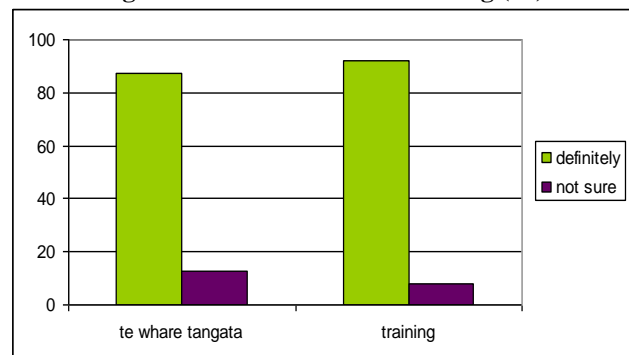


Over eighty percent felt this resource had benefits for service delivery, studies, taha Māori, birthing options and professional development. Fewer than ten percent were not sure about the usefulness or benefits for service delivery or understanding of birth options.

1.4 More training

Eighty-seven percent of the respondents in this workshop said they wanted to learn more about Te Whare Tangata. Ninety-two percent wanted more training on how to deliver the resource. Eight to thirteen percent were unsure whether they wanted more training on this resource.

Figure 7: Desire for more training (%)



1.5 Overall quality

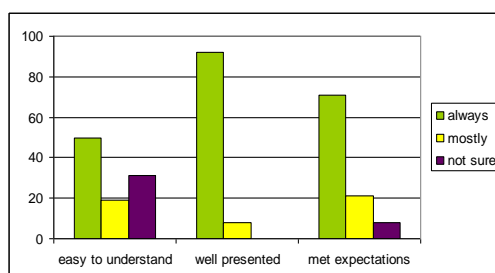


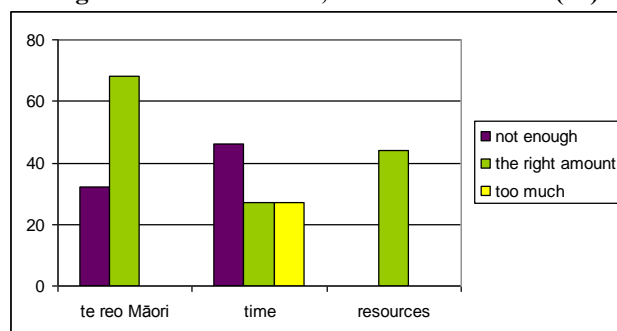
Figure 8: Overall quality (%)

Participants said the presenter was well prepared and everyone was pleased with the resource and facilities. Although ten to thirty percent did not agree, most thought the resource was well presented, easy to understand and met their expectations.

1.6 Te reo Māori, time & resources

Views about the amount of te reo Māori, time and resources presented during this workshop were mixed. Most participants felt the right amount of te reo Māori was used during the workshop but thirty percent wanted more. With regard to the resources, forty percent said the right amount of information was presented but most participants did not respond to this question. Just over forty percent said not enough time was spent on the delivery of this resource. About a third felt the amount of time was just right and the remainder thought too much time had been spent on the presentation of Te Whare Tangata I.

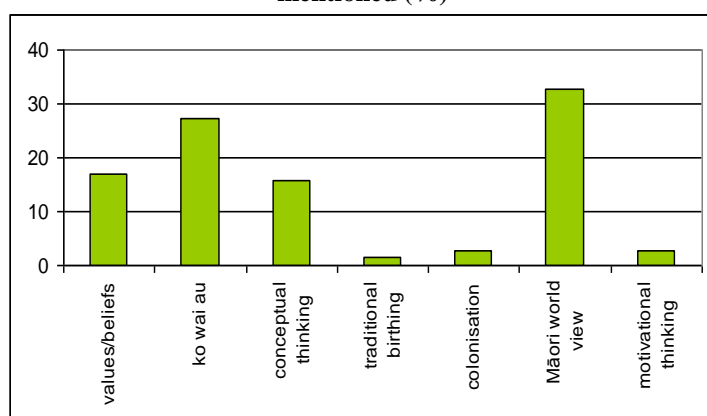
Figure 9: Te reo Māori, time and resources (%)



1.7 Things I learnt

Participants were asked to list three things they had learned from Te Whare Tangata I. Midwives and childbirth educators tended to list more items than those in other groups. Figure 10 presents a frequency graph of the main themes identified by participants as a proportion of the total items mentioned. In decreasing frequency, participants said this workshop taught them about a Māori worldview, ko wai au (themselves), values, beliefs and conceptual thinking. Some also said they had learnt about colonisation, motivational thinking and traditional birthing.

Figure 10: Things learnt as a proportion of total items mentioned (%)



In describing things learnt about a Māori worldview, participants mentioned tikanga, kawa, kupu Māori, te whare tangata, ātua, creation, mana wahine, te whare tapa whā and whānau. Under ko wai au, participants talked about understanding the self, how to look after and value the “self”.

Under values and beliefs, participants said they learnt new things about attitudes, self-confidence, pride and strength. Similarly, within conceptual and motivational thinking participants said they learnt about how to listen, inspirational thinking and developed a thirst to continue learning.

1.8 Wahine hapū concept association

Hapū wāhine were presented with twenty words and concepts discussed during this workshop and asked to circle the words or concepts they associated with themselves, they could also add their own words. This exercise showed that ngā wāhine hapū tended to associate themselves with the concepts hapū, tikanga, he taonga and beautiful. To a lesser extent, associations were made with the words spiritual, he whaea, special, kaitiaki, loved, protected, mauri and te ao mārama. No associations were made with divine, enlightened, atua, respected, whakapapa, spiritual journey or peaceful.

<i>he taonga</i>	<i>beautiful</i>	<i>divine</i>	<i>spiritual</i>	<i>he whaea</i>
<i>honoured</i>	<i>hapū</i>	<i>enlightened</i>	<i>special</i>	<i>atua</i>
<i>kaitiaki</i>	<i>respected</i>	<i>whakapapa</i>	<i>loved</i>	<i>protected</i>
<i>mauri</i>	<i>tikanga</i>	<i>spiritual</i>	<i>peaceful</i>	<i>te ao mārama</i>

Table 4: Te Whare Tangata association words

1.9 Kaiako comments

Kaiko responses to the evaluation form showed that she thought participants' expectations were met, they were well supported and the workshop objectives were achieved. In addition, Hinewirangi was pleased with the venue and level of support received from Ngā Maia. During the debriefing session, however, concerns were expressed about a range of timing issues. In particular, Hinewirangi said "*Te Whare Tangata I should not have been presented on the first day!*" She felt the workshop was mixed in with the pōwhiri, mihi and whakatau, all of which took longer than anticipated. For this reason, the workshop ran into the evening, and this did not work well for Hine ... "*I enjoyed it but the tauira didn't get as much as they could have ... we did what we could ... I did my best in the time given*".

2. TE HOTU MANAWA MĀORI RESOURCES

The evaluation paradigm for Te Hotu Manawa Māori resources was initially developed around the two proposed resources: Kai tō Tika me Whakapakari Tinana and Aukati Kai Paipa. On the day, however, Te Hotu Manawa Māori presented Whakamārama Auahi Kore, Hītori o Tupeka ki Aotearoa, Kai Tōtika mo Hapū Wahine and Aukati Kai Paipa. A new evaluation form on all four resources was drawn up on the morning of presentation. The evaluation was repeated a week later and incorporated the full range of questions developed for the two initial resources. Consequently, Kai Totika mo Hapū Wahine and Aukati Kai Paipa had a broader set of evaluation questions, formed in consultation with Te Hotu Manawa Māori, around the acceptability or quality of resource content, the advantages or

benefits of participation and desire for more training. The full evaluation paradigm for this set of resources comprised two questionnaires containing fifty-six rating scales, one dichotomous yes/no question and four open-ended questions. Responses to similar or identical questions were averaged to get a representative score. Thirteen participants took part in the workshops but not everyone stayed till the end and fewer than ten percent completed one of the evaluation forms. There was a lot of missing data. Proportionate responses for the individual rating scales ranged from eighteen to eighty-two percent with an average response rate of forty-seven percent.

2.1 Whakamarama Auahi Kore

All thirteen participants completed the first questionnaire for this resource but no-one submitted the second form. Everyone said the resource was clearly explained, relevant and useful.

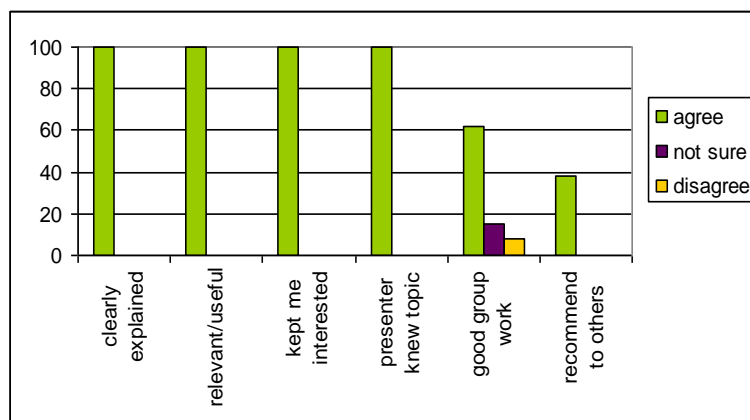


Figure 11: Whakamarama Auahi Kore responses (%)

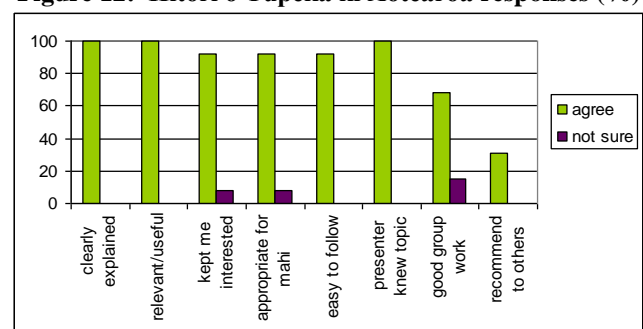
Participants said the presenter knew the topic and kept them interested. Sixty percent also said the group work was good but thirty percent were unsure or disagreed. Five women said they would recommend this resource to others.

2.2 Hītori o Tupeka ki Aotearoa

The thirteen attending participants completed most of the questions in this set. Everyone felt the resource was clearly explained, relevant or useful and the presenter knew the topic.

The vast majority said the material was easy to follow, appropriate for their mahi and kept them interested. Most felt the group work was good but twenty percent were not sure. A third said they would recommend the workshop to others but most didn't answer this question.

Figure 12: Hītori o Tupeka ki Aotearoa responses (%)



2.3 Kai Totika mo Hapū Wahine

Proportionate responses for this resource varied widely with five to eleven participants completing the forms. Figure 13 shows that participants felt this resource was well

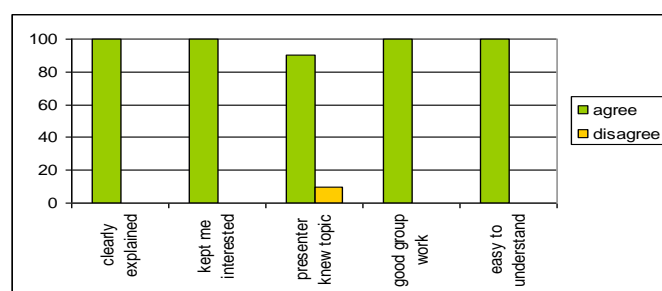
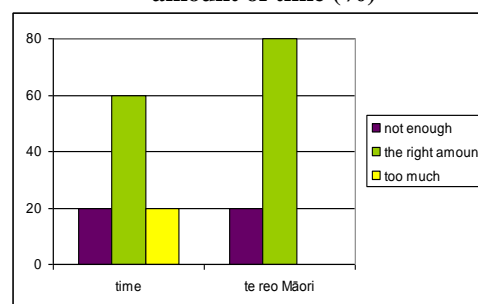


Figure 13: Kai Totika mo Hapū Wahine responses (%)

Figure 14 presents additional information about the acceptability of this resource. Most participants were comfortable with the level of te reo Māori but twenty percent said not enough was used. Similarly, most participants felt enough time was spent on this resource but forty percent wanted more or less time.

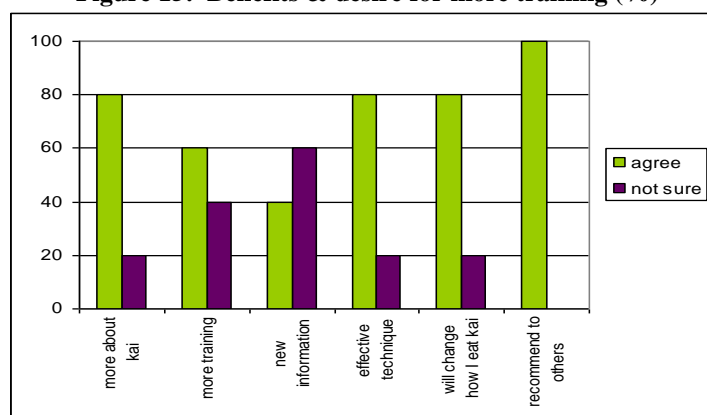
explained, easy to understand, contained good group work and kept them interested. The vast majority also thought the presenter knew their topic although one person disagreed.

Figure 14: Acceptability of te reo Māori & amount of time (%)



With regard to the benefits of this resource, participants felt it would help women to cope with hapūtanga and birthing as well as care for themselves and their whānau. The resource was seen to be practical, useful and appropriate for maternity service providers. Most participants thought the resource was effective, not only as a technique for learning about kai but also as an agent for change. Indeed, many said their own eating habits will change.

Figure 15: Benefits & desire for more training (%)



Everyone said they would recommend the resource to others. Although most were unsure whether new information had been presented, sixty percent wanted more training and eighty percent wanted to learn more about kai.

In response to an open-ended question which asked participants to identify three things they had learnt from this resource, five themes were identified: ngā raurau e toru (the three food groups); how to read packaging labels; daily nutritional needs and serving size per food

group; how to change old eating habits and healthy snack ideas.

2.4 Aukati Kai Paipa

The level of engagement in evaluation of this resource varied with two to twelve participants completing each question. Those who took part said the resource was clearly explained, interesting, had good group work and the presenter knew their topic. In addition, everyone felt the resource contained information that will help birthing women and whānau to be smokefree. Figure 16 presents the remaining information gathered from responses to the evaluation questions for this resource as a proportion of all responses received. Not everyone agreed the resource was well presented, easy to understand, relevant or practical but the majority did.

Although everyone said they received good information, support and advice, sixty percent were not sure about the effectiveness of this technique.

Figure 16: Aukati Kai Paipa responses (%)

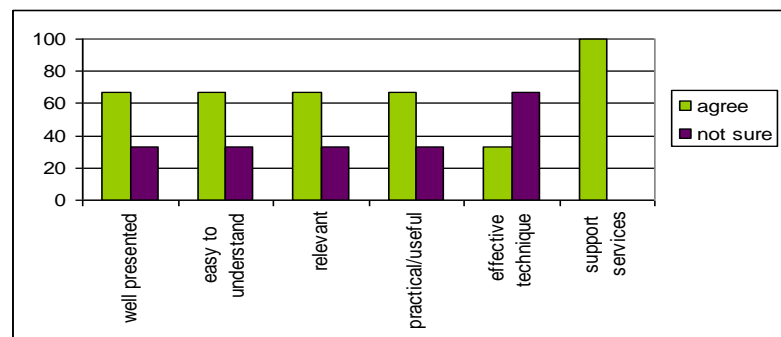
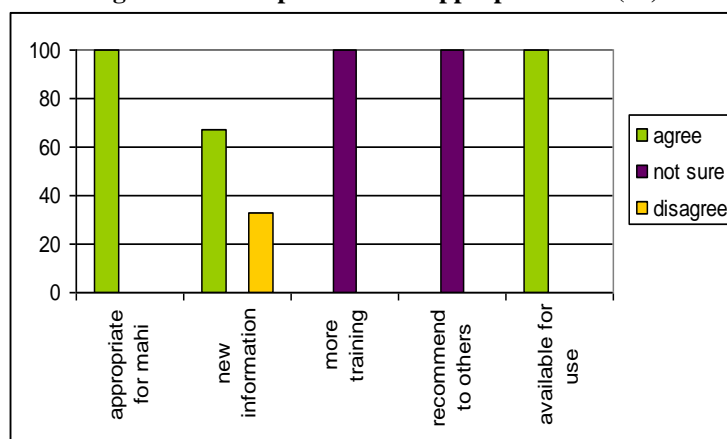


Figure 17 presents responses to questions about the appropriateness of this resource and desire for further training as a proportion of all responses received. Students and providers

Figure 17: Perceptions about appropriateness (%)



felt the resource was appropriate for their mahi and said it should be available. Roughly a third said the resource did not contain new information. Participants were not sure whether they would recommend it to others or wanted more training.

Hapū wāhine were three times more likely to list things they had learnt from participation in this workshop even though none of them were smokers themselves. Most of the items mentioned were about how to give up smoking, eg it is easier to give up in the first few months of pregnancy, a range of methods can be used, the importance of motivation. The remaining items were about how to access support services, implications of the tobacco

industry for Māori and information about toxins or poisons.

Participants commented on the variety of presenters and felt there was a good mix of delivery styles, saying it was “a boring subject made fun”. Some also said they enjoyed the mātauranga Māori components, especially exploring kupu and historical kōrero. A few found the content too intense and suggested presentation should always happen at the beginning of the day. Others wanted more information on how to communicate with rangatahi wāhine hapū, why people don’t pick up the challenge to give up smoking, addiction behaviours, cooking on a budget and using “smoking suzan” with hapū wahine.

2.5 Kaiako comments

None of the kaiako completed evaluation forms but concerns about the time-frame and design were raised during the de-briefing session. Irene Walker, National Auahi Kore Manager for Te Hotu Manawa Māori and Ngā Maia Trustee, said the response from participants was excellent but the time-frame wasn’t long enough ... *“there is a lot more that could have been delivered”*. Coming in early to prepare worked well for the team but *“we could have been sharper and will get better at what we do”*. In addition, Irene pointed out the resources hadn’t been designed for this particular audience ... *“we wanted to target hapū wahine, the presentations were designed for hapū wahine but the majority of participants were tapuhi or providers”*.

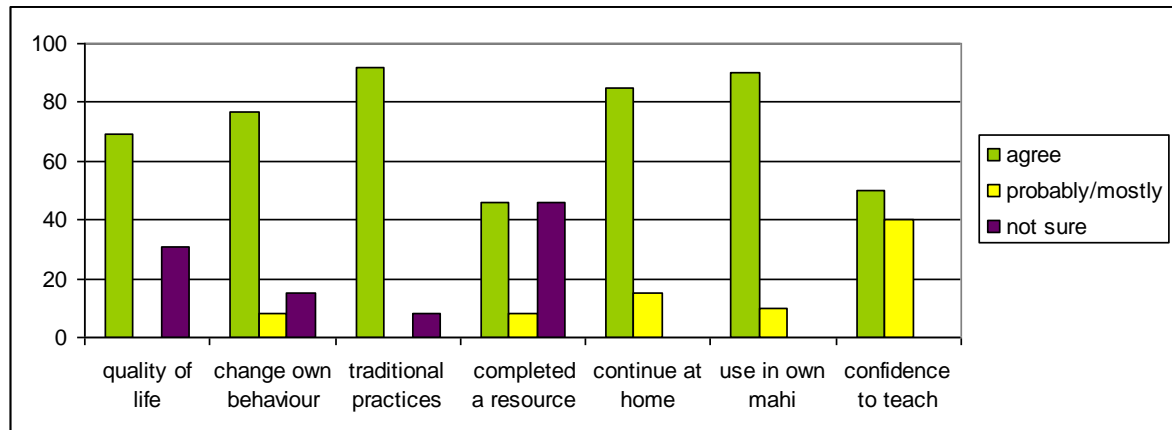
3. WHARIKI TAKAPAU

The evaluation paradigm for this workshop comprised one questionnaire containing thirty-five rating scales and four open-ended questions developed around key objectives and expected outcomes previously identified by the kaiako. Thirteen participants took part in the workshop and everyone submitted an evaluation form. They all said the resource was well presented and easy to understand. Everyone also said they received enough help and support, learnt new skills and techniques and will recommend the resource to others. Over ninety percent were very happy with the level of te reo and tikanga Māori but almost half of the participants said there wasn’t enough time to complete the activities. Everyone agreed the information was useful, relevant and would not only improve the quality of birthing experiences but also help whānau to care for themselves.

Figure 18 presents perceptions about expected Whariki Takapau outcomes as a proportion of total responses. The vast majority of participants said the workshop helped them to

understand traditional birthing customs and practices. Though some were unsure, most thought participation would change the way they prepared for pregnancy and childbirth and improve their quality of life.

Figure 18: Perceptions about Whariki Takapau outcomes (%)



Unfortunately, less than half of the participants in this workshop actually completed a birthing kit resource but everyone said they would definitely or probably continue to work on their taonga at home. Ninety percent of the students and providers wanted to use the techniques they had learned in their mahi while remaining participants said they would probably use them. Only half of the participants in this group felt they had the confidence or skills to teach whariki takapau techniques.

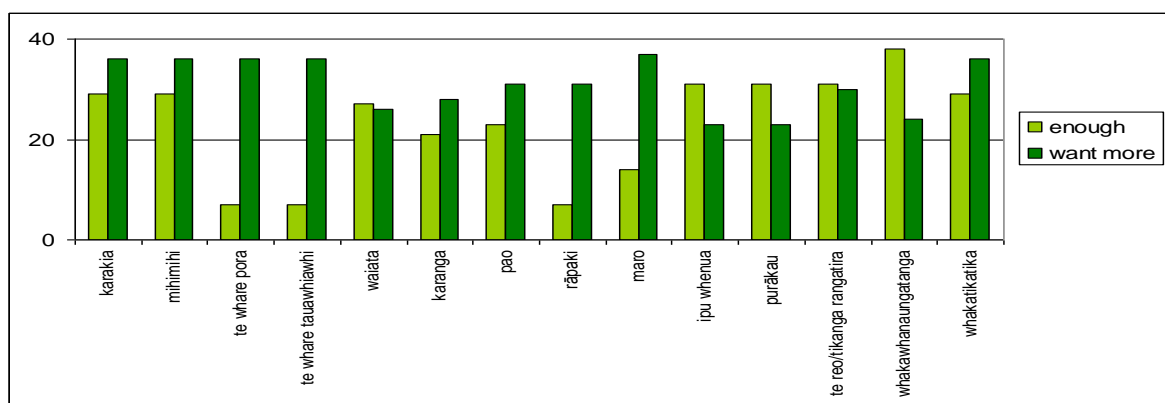


Figure 19: Levels of knowledge about Whariki Takapau concepts (%)

Figure 19 presents the responses to questions about levels of knowledge and desire to learn more about Whariki Takapau as a proportion of total responses for each question. Less than a tenth of the participants were willing to say they had enough knowledge about te whare pora, te whare tauawhiawhi, rapaki and maro. Slightly more felt they had enough knowledge about karakia, mihimihi, waiata, karanga, pao, ipu whenua, purakau, te re and tikanga, whakawhanaungatanga and whakatikatika. Twenty to forty percent wanted to learn more about these concepts. In addition, roughly a third of the participants in this workshop

wanted to learn more about Māori creative arts, Māori cultural identity, birthing kits and traditional birth tikanga.

When asked to list the main benefits of Whariki Takapau, participants talked about mana wahine, whakawhanaungatanga and creativity and identified the following themes:

<i>mana wahine</i>	<i>deconstructing prior learning about birthing, a personal journey of self-discovery, validating the Māori worldview, birthing as a rite-of-passage, spiritual essence</i>
<i>whakawhanaungatanga</i>	<i>connecting whānau, learning how to birth, transmission of knowledge, participation and sharing, preparing to receive the mokopuna, strengthening midwife practise</i>
<i>creativity</i>	<i>being creative with birthing concepts, using colour, learning to sing again, creating heirlooms, taonga, traditions</i>

Table 5: Perceived benefits of participation in Whariki Takapau

3.1 Kaiako comments

Makaarita and Maru drew attention to a range of issues that influenced delivery of this resource. They reflected on the positive, learning atmosphere and increasing interaction between participants as the workshop progressed ... *“by the end of the day women were talking to each other a lot more ... it was a time of disclosure and healing”*. At the same time, however, they expressed uncertainty and confusion about the process, roles, objectives and structure ... *“was it about training the trainers or nurturing hapū wahine? ... is it a wānanga or a workshop? ... I wasn’t sure who to communicate with ... I didn’t know who was doing what? ... which door to come through? ... who says the karakia”*. Although each weekly session was meant to be a noho marae, with participants staying overnight, this was difficult for some participants ... *“we encouraged them to stay the night, but it was more like a 9 to 3 programme”*. The timeframe was clearly a problem ... *“we were going to do a lot of things ... we had things here ready to go but we didn’t get there ... they were working in pairs but didn’t start till late ... it was difficult to move them ... then everyone just left ... there was no time to evaluate ... not many stayed to clean up ... we went way over time but the whakatau was important”*. These kaiako also commented on the range of needs within the group ... *“we were continuously assessing and monitoring where each whānau was at ... had to be flexible ... needs were different”*. All-in-all, however, Makaarita and Maru were clear about the benefits of participation for everyone involved ... *“it was hands on to the max ... whatever the level of reo each person came away with something ... women are now using whariki takapau for other things ... inspired ideas for new things to do ... gave me ideas for graduation”*.

4. HINE TŪ KAHA

The evaluation paradigm for Hine tū Kaha comprised two questionnaires containing forty-five rating scales and three open-ended questions. One questionnaire was compiled by Te Hotu Manawa Māori because Hine tū Kaha was initially presented with their resources in week two. The second questionnaire contained a much broader set of questions developed around key objectives and expected outcomes identified by the kaiako. The second questionnaire was presented on five occasions with nine to thirteen participants completing the forms on each occasion. Responses were averaged to get a representative score. Proportionate responses for each question ranged from fifty to eighty percent with an average response rate of seventy-four percent.

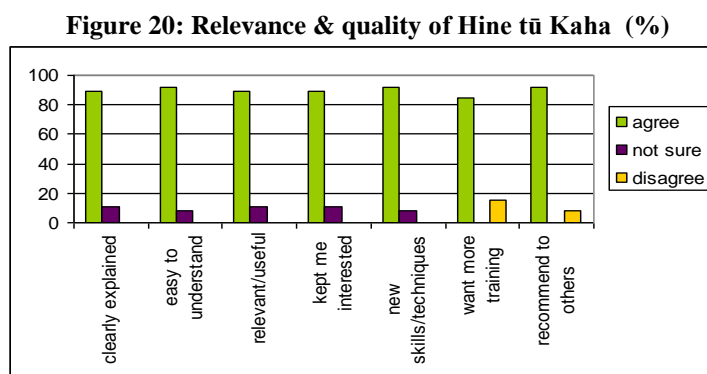


Figure 20 displays perceptions about the relevance and quality of Hine tū Kaha as a proportion of total responses. Everybody said the presenter knew her topic and there was good group work.

Eighty percent of participants also said the resource was clearly explained, easy to understand, relevant, useful and interesting. The vast majority felt they had learned new techniques, wanted more training and would recommend the resource to others. All of the hapū wahine said Hine tū Kaha would change the way they prepared for childbirth and agreed it was important to be upright and active. Everyone thought the resource provided skills and techniques that would help hapūtanga. Most were also happy with the level of te reo Māori and amount of time spent on this resource. Twenty percent would have liked more time.

Figure 21 shows views were mixed about the value of this resource as a technique to prepare for labour and childbirth. About half of the group thought Hine tū Kaha would or might help to prepare the body and mind but others were unsure or disagreed. Similarly, participants were unsure whether the resource would help women to cope with labour although just under half said it would probably help.

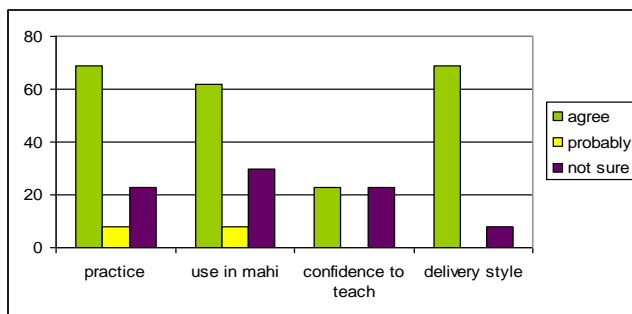
In contrast, participants were confident this resource would help women to cope with birthing and improve the quality of birth experiences. Most also agreed with the statement that Hine tū Kaha would help to ease baby's pathway into the world.

Figure 21: Benefits of Hine tū Kaha (%)



Figure 22 presents views about the ongoing use of Hine tū Kaha as a proportion of all responses. Roughly two-thirds of the women who took part in the workshops said they would continue to practice the techniques at home.

Figure 22: Ongoing use of Hine tū Kaha (%)



Not all providers thought it was important for women to have an active, upright labour but most said the workshop had changed the way they would deliver their services and wanted to use the techniques in their mahi.

Figure 23 presents levels of knowledge about Hine tū Kaha expected outcomes and desire to learn more as a proportion of all responses. Respondents were obviously unfamiliar with the names of Hine tū Kaha positions: Whakaohoho i te mauri; Me aro koe ki te hā o Hineahuone; Kia kaha, kia maia, kia manawanui; Kōtahi te hā o te mokopuna; Amiomio ngā Aorangi; Whakapapatūānuku; Tūpapatūānuku; ngā here a Nuku and Te Hā. Although some were willing to say they wanted to learn more, fifty to seventy percent didn't know whether they had a good level of knowledge about these positions. This contrasts sharply with the pattern of responses to plain english statements about Hine tū Kaha philosophies and techniques.

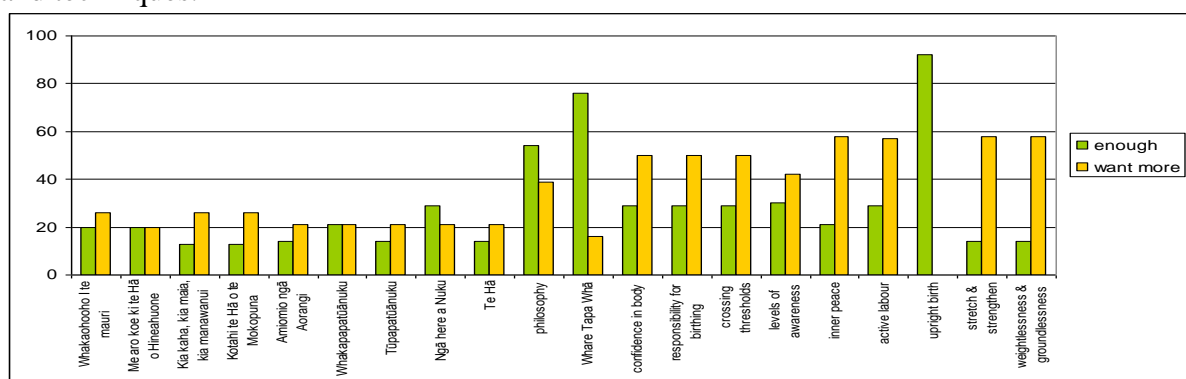


Figure 23: Levels of knowledge about Hine tū Kaha (%)

Approximately forty to sixty percent of the women in this group said they wanted to learn more about confidence and trust in my own body to give birth, how to take responsibility for my own birthing experience, ability to cross thresholds, levels of awareness, finding inner peace, active birth, how to stretch and strengthen my body and weightlessness/groundlessness. Most participants said they had enough knowledge about Te Whare Tapa Whā and upright birth but a few wanted to learn more.

When asked about the benefits of Hine tū Kaha, some participants talked about enriching the birth experience, teaching māmā how to birth, improving body awareness and new ways of thinking. A few said the techniques would not suit everyone.

<i>confidence to give birth, how not to be afraid,</i>	<i>importance of physical strength, being ready, fit</i>	<i>in harmony with self, inner strength, tuning into self</i>
<i>focus and concentration</i>	<i>being ready and prepared</i>	<i>how to relax and be calm</i>
<i>how to cope with contractions</i>	<i>strengthening muscles for labour and birth</i>	<i>effective breathing</i>
<i>power of the mind</i>	<i>balance/centredness</i>	<i>to be comfortable with self</i>
<i>inner trust and courage</i>	<i>connectedness with wairua</i>	<i>spiritual strength</i>

Table 6: Benefits of participation in Hine tū Kaha

4.1 Kaiako comments

Responses to the evaluation questions show that Dianne wasn't completely satisfied with the level of support for herself, as kaiako, or participants and she wasn't sure the workshop had met participants expectations. In the debriefing session, Dianne said she found it difficult to deliver to the best of her ability mostly because the timeframe was squashed with frequent interruptions ... *"I lost hours through the tangihanga and programme changes, not keeping to the timeframe"*. She was also unhappy with aspects of her teaching style ... *"I need a teacher's manual that has different techniques for different groups ... I want to use te reo Māori commands whenever I can but I need support"*. Ko te Pū, a fundamental component of the programme wasn't delivered for this reason ... *"I couldn't do it without support, someone with te reo"*. In addition, she wanted techniques that would help to link Hine tū Kaha to the more esoteric, conceptual and spiritual components of the programme ... *"it is important that Te Whare Tangata I was first on the programme, this set the tone for everything else"*. On the positive side, Dianne said she *"learnt a massive amount about how to develop a programme and improve the resource ... I also learned that Hine tū Kaha can be shifted, it can be delivered anywhere"*.

5. KIA KAHA, KIA MOHIO, KIA MAIA & KIA MOHIO, KIA MATAU, KIA MĀRAMA

The evaluation form for Kia Kaha, Kia Mohio, Kia Manawanui and Kia Mohio, Kia Matau,

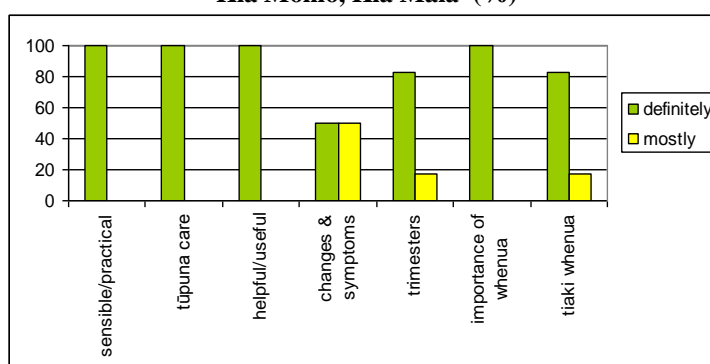
Kia Mārama contained three sets of nine rating scales, one for each resource and one for both resources combined. In addition, there were general open-ended questions and rating-scales about appropriateness and acceptability but these items were inadvertently removed from the forms and not given out. Thirty-eight percent of registered participants completed the evaluation questions for these resources.

5.1 Kia Kaha, Kia Mohio, Kia Maia

Figure 24 presents views about the knowledge gained from this resource as a proportion of total responses. All participants said this workshop provided sensible and practical information that will help women and whānau prepare for childbirth. Participants thought they would use the information they had received and said the resource had taught them about the importance of whenua and how tūpuna had cared for themselves.

About eighty percent of the participants said this resource definitely or mostly helped to explain the difference between trimesters and the changes or symptoms of pregnancy. Most also said they had learned about things that harm the whenua.

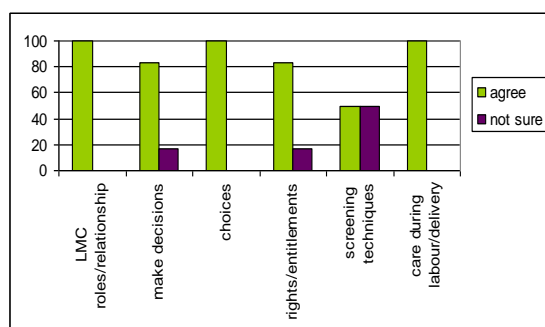
Figure 24: Views about the knowledge gained from Kia Kaha, Kia Mohio, Kia Maia (%)



5.2 Kia Mohio, Kia Matau, Kia Mārama

Views about the knowledge gained from Kia Mohio, Kia Matau, Kia Mārama are presented in Figure 25 as a proportion of total responses.

Figure 25: Perceptions about the knowledge gained from Kia Mohio, Kia Matau, Kia Mārama (%)



Everybody said this resource helped to clarify the roles and responsibilities of Lead Maternity Carers (LMC); would help women to have a better, more honest relationship with their LMC and increased awareness about decision-points and choices in maternity care choices especially the options for care during labour and delivery.

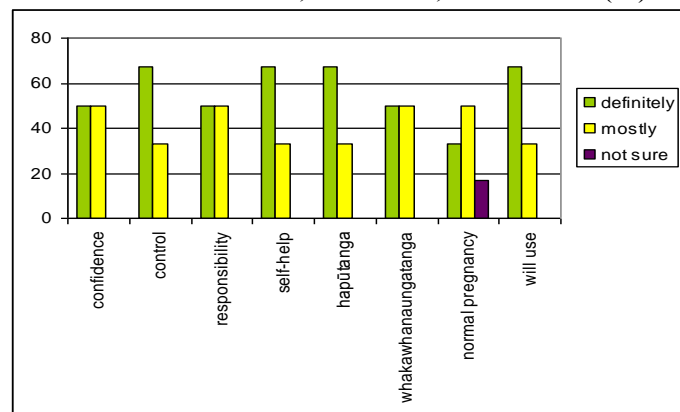
Over three-quarters of the participants said the resource would help women make informed decisions about type of care during pregnancy, labour and delivery. Most also felt this

resource improved knowledge about maternity care rights and entitlements. However, roughly half in the group were unsure whether this resource had improved knowledge about maternity checks, diagnostic tools or screening techniques.

5.3 Kia Kaha, Kia Mohio, Kia Maia & Kia Mohio, Kia Matau, Kia Mārama

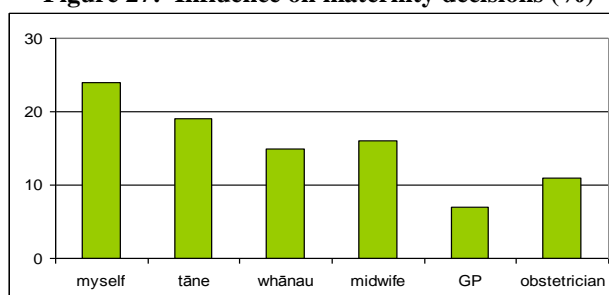
When presented with questions about the benefits of these resources, most said participation definitely empowered them to take control of their own birthing experience and provided information they would use. Two-thirds felt the resources provided information about hapūtanga and self-help techniques. To a lesser degree, everyone else agreed. Everyone said the resources definitely or mostly increased confidence to take responsibility for their own maternity care decisions and provided information that would help them to give birth. Views were mixed on whether these resources would help women to recognise a normal, healthy pregnancy.

Figure 26: Perceived benefits of Kia Kaha, Kia Mohio, Kia Maia & Kia Mohio, Kia Matau, Kia Mārama (%)



In order to gather baseline data for comparison in future evaluations, participants were asked to think about who has the most influence on their pregnancy and childbirth decisions. Figure 27 presents the responses to this question as a proportion of total responses received. Roughly a quarter of the women in this group felt that they themselves, as birthing women, would have the most influence over their own pregnancy and birthing decisions. In decreasing frequency, almost a fifth said their tāne, midwife then whānau would have the most influence on decisions.

Figure 27: Influence on maternity decisions (%)



Eleven percent of the women present said obstetricians would have the most influence on their birthing decisions and seven percent thought general practitioners would be most influential.

Although everyone said they would, themselves, have the most influence over their own birthing decisions there were interesting differences in the response patterns. Ngā wāhine

hapū said they would share decision-making equally with their whānau first, then their midwife but tāne and other LMCs would have the least influence. In contrast, midwifery students said decision-making would be shared equally between themselves, their tāne and LMC. Midwives thought tāne and whānau would have the most influence on decision-making and interestingly enough, they said LMCs including a midwife, would have the least influence on decisions. The response pattern of childbirth educators and community health workers was similar, with tāne and midwives having a secondary influence on decision-making followed respectively by whānau, GPs then obstetricians.

5.4 Kaiako comments

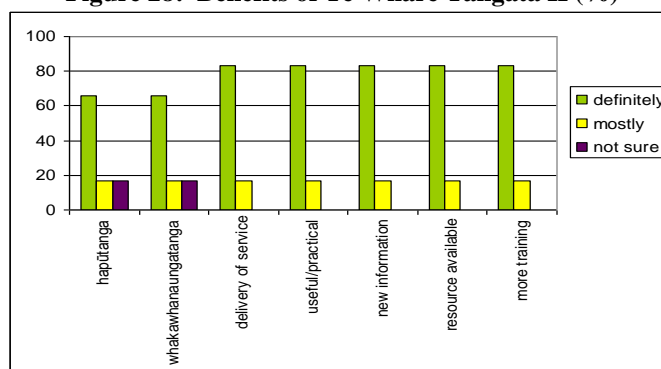
The evaluation form suggests Tungane felt well supported by Ngā Maia and was able to access the facilities and technology needed for delivery of this workshop. However, she wasn't sure participants expectations had been met and thought they needed more support. In general, Tungane said there wasn't enough time and gave the overall quality of her workshop a mediocre rating. During the debriefing session, Tungane expressed disappointment the resources for Tīwhana mai Uenuku hadn't arrived in time for her workshop ... *"it was difficult to explain without the DVD"*. She was pleased Maru had been there to help and they found plenty of practical things to do ... *"the whare whakairo and Papatūānuku provided unlimited resources"*. The experience gained from participation in this pilot gave Tungane ideas for the improvement of her resource.

6. TE WHARE TANGATA II

Forty percent of the participants in this programme took part in the workshop on Te Whare Tangata II. The questionnaire contained sixteen rating-scales and two open-ended questions developed around key objectives and expected outcomes. Between group responses were largely similar except student midwives were least confident about the benefits.

Figure 28 presents responses to questions about the benefits of Te Whare Tangata II as a proportion of the total responses. Everyone said the resource definitely or mostly provided new and practical information, that whānau would actually use.

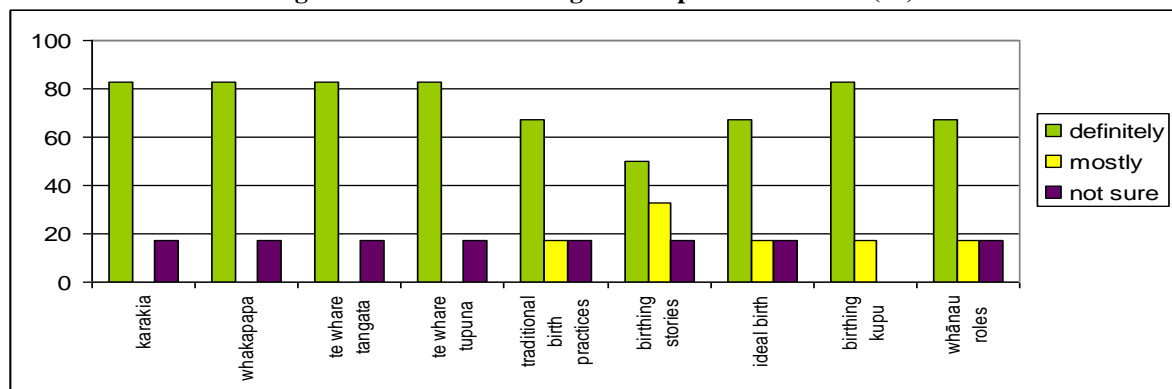
Figure 28: Benefits of Te Whare Tangata II (%)



Students and service providers clearly wanted the resource and more training to be available. Some were not sure whether the resource provided information that would help women during hapūtanga or birthing but most felt this would be the case.

Figure 29 presents proportionate responses when asked whether Te Whare Tangata II had helped participants to learn the expected outcomes. Although some were unsure, the majority said this resource had helped them to learn a birthing karakia and birthing kupu as well as understand more about the meaning of whakapapa, te whare tangata and te whare tūpuna.

Figure 29: Te Whare Tangata II expected outcomes (%)



Around sixty percent said they definitely learnt more about traditional birth practices and the role of whānau in birthing. Most also felt this information had helped them to think about their ideal birth experience. Although less confident about responses to this question, roughly half of the participants in this group said the resource had helped them to understand more about the role of birthing stories for women and whānau.

6.1 Kaiako comments

Henare responded favourably to most aspects of the evaluation form. He was satisfied with the level of support for everyone, felt participants expectations had been met and thought the overall quality of his workshop was high. During debriefing, Henare was disappointed his workshop didn't happen in the wharenuī but recognized this was unavoidable ... "*a tangihanga always takes precedence*". Although most of the aims were achieved, there wasn't enough time to do everything ... "*I had prepared for birthing stories and ipu whenua, I had the clay, everything was here but we ran out of time ... I wanted to create a resource on karakia, a tape or CD but didn't get the chance*". In general, Henare was pleased with the production of his resource, even though it contained a major error ... "*I've been 20 odd years waiting for this to happen and I did everything I could to make it work*".

7. WHAKAOHOOHO I TE MAURI

The evaluation paradigm for the whole programme had a number of components. Firstly, there was a participant's evaluation form, this mainly consisted of rating-scales and tick boxes that asked participants to think about the overall quality of resources including whether they thought the knowledge was important, enjoyable and worth recommending to others. Additional information was gained from responses to open-ended questions, the birthing kete and general discussions. Fifty percent of the registered participants completed the programme evaluation form.

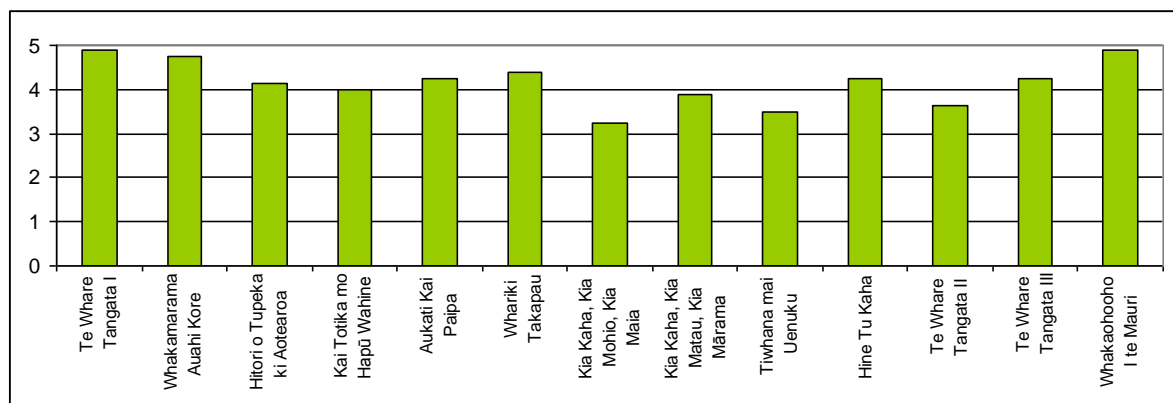


Figure 30: Mean scores for perceptions about the overall quality of resources

Figure 30 presents mean perceptions about the overall quality of resources. In general, perceptions were favourable and fell towards the upper end of the scale although Te Whare Tangata I, Whakamarama Auahi Kore, Whariki Takapau and Hine tū Kaha received the highest ratings. Slightly lower ratings were obtained for Kia Kaha, Kia Mohio, Kia Maia, Tiwhana mai Uenuku and Te Whare Tangata II but this may be explained by last minute changes in the venue and programme, indeed Tiwhana mai Uenuku was never properly presented. The mean score for Whakaohoho i te Mauri was 4.875 which suggests the vast majority of participants thought the programme was *tino rawe atu*!

Figure 31: Perceptions about five resource attributes as a proportion of total respondents

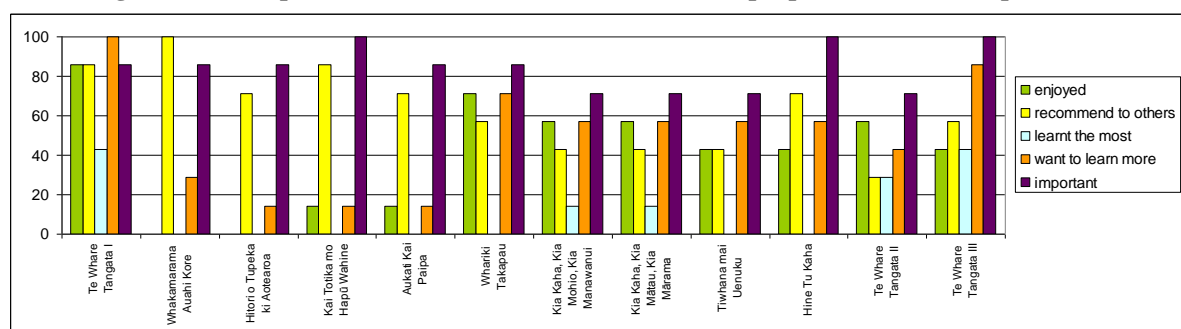


Figure 31 presents participants perceptions about five resource attributes as a proportion of the total respondents. Firstly, when asked to identify the resources they enjoyed the most,

more than eighty percent said Te Whare Tangata I and sixty percent said Whariki Takapau. About fifty percent said they enjoyed Kia Kaha, Kia Mohio, Kia Maia; Kia Kaha, Kia Matau, Kia Mārama and Te Whare Tangata II the most. Very few, if any, said they enjoyed the resources presented by Te Hotu Manawa Māori, but this is not surprising given the content and subject-matter.

Secondly, Figure 31 presents participants views about the resources they would recommend to others. In general, responses fell into three categories. Almost everyone said they would recommend Whakamarama Auahi Kore, Kai Tōtika mo Hapū Wahine and Te Whare Tangata I. Sixty to eighty percent said they would recommend Hītori o Tupeka ki Aotearoa, Aukati kai Paipa and Hine tū Kaha. Roughly forty to sixty percent of the group said they would recommend the remaining resources to others.

Thirdly, when participants were asked to identify which resources taught them the most only five resources were identified. Forty-two percent of the participants said they learned the most from Te Whare Tangata I and III, twenty-eight percent said Te Whare Tangata II and fourteen percent said Kia Kaha, Kia Mohio, Kia Maia and Kia Kaha, Kia Matau, Kia Mārama had taught them the most.

In contrast, over eighty percent of the participants said they wanted to learn more about Te Whare Tangata I and III, seventy percent wanted to learn more about Whariki Takapau and forty to sixty percent wanted to learn more about Kia Kaha, Kia Mohio, Kia Maia; Kia Kaha, Kia Matau, Kia Mārama, Hine tū Kaha and Te Whare Tangata II. Roughly ten to twenty percent of the group also wanted to learn more about the resources presented by Te Hotu Manawa Māori.

Lastly, Figure 31 presents views about the importance of knowledge gained from participation in the resources as a proportion of total respondents. Participants were unanimous in their beliefs about the importance of Kai Tōtikia mo Hapū Wahine, Hine tū Kaha and Te Whare Tangata III, everybody said these resources were important. Around eighty percent also said the knowledge gained from Te Whare Tangata I, Whakamarama Auahi Kore, Hītori o Tupeka ki Aotearoa, Aukati Kai Paipa and Whariki Takapau was important. Although comparatively fewer, almost three-quarters of participants felt the knowledge gained from Kia Kaha, Kia Mohio, Kia Maia; Kia Kaha, Kia Matau, Kia Mārama and Te Whare Tangata II was important. All-in-all, such findings demonstrate the importance of knowledge gained from this programme for participants.

In addition to rating-scales on these five resource attributes, respondents were asked to think about who would benefit from participation in the Whakaohoho i te Mauri programme. In general, there was a high level of agreement on the benefits of participation for he wahine hapū, Māori birthing whānau, community health workers, midwives, midwifery students and childbirth educators. However, midwifery students were slightly less certain about the benefits for students and childbirth educators. Some childbirth educators thought the programme wouldn't benefit he wahine hapū, Māori birthing whānau and midwives.

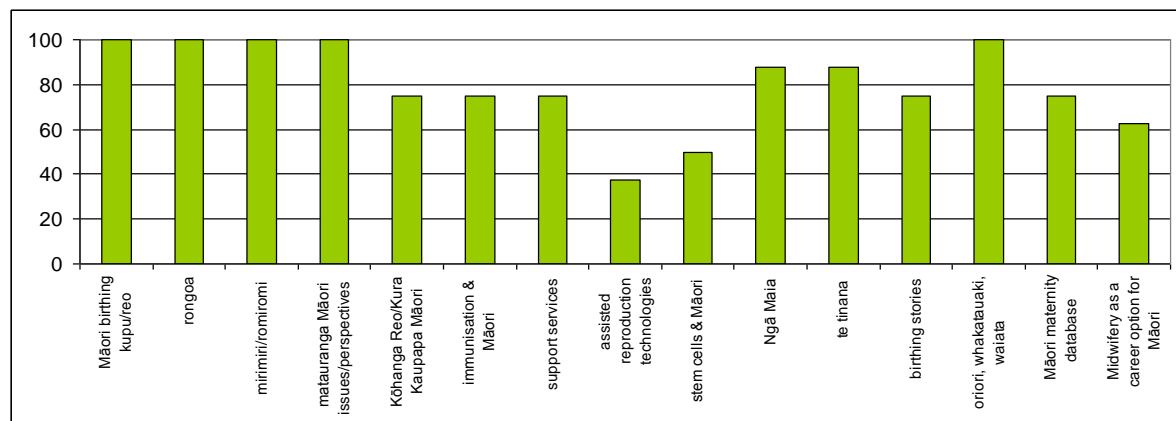


Figure 32: Topics for future workshops or resources as a proportion of total participants

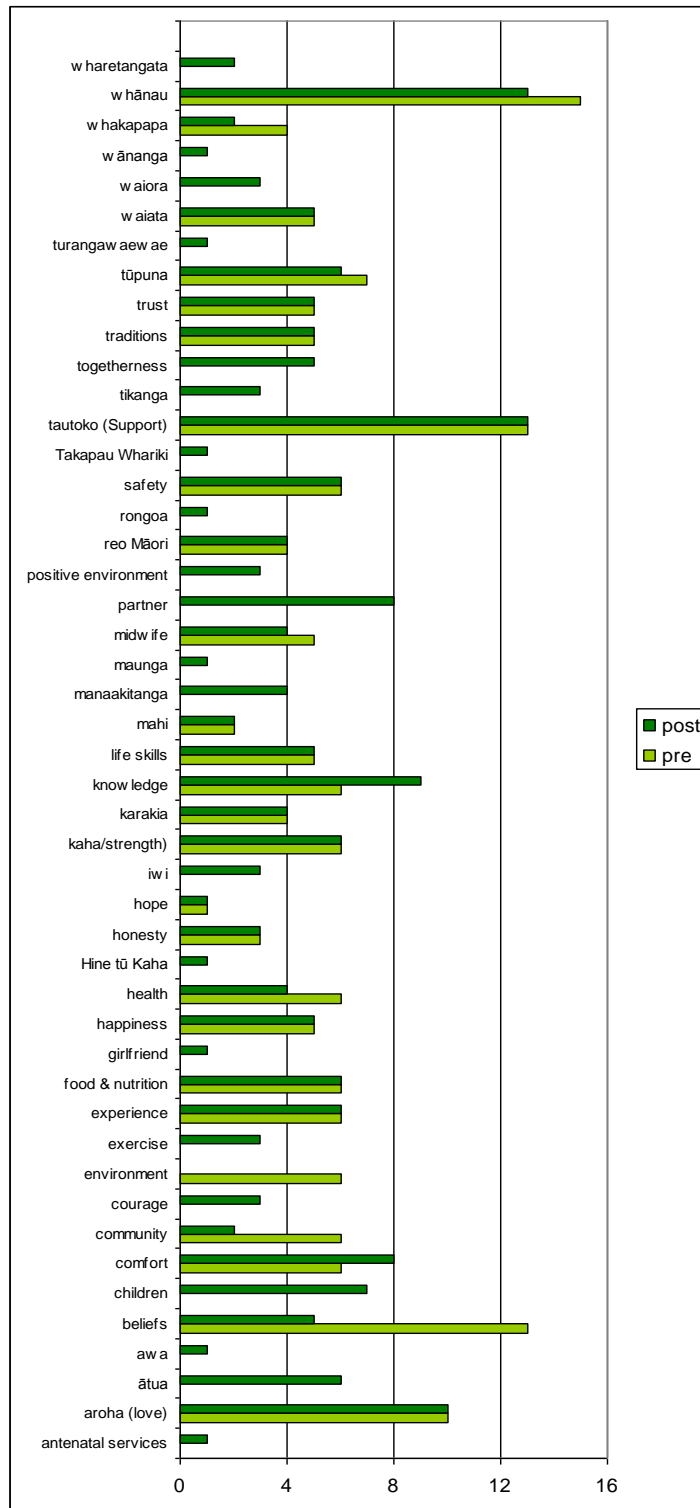
Figure 32 presents views about possible topics for further study as a proportion of total participants. Everyone expressed an interest in workshops about Māori birthing kupu, rongoa, mirimiri/romiromi, oriori, whakatauāki and waiata. About eighty percent said they would be interested in workshops about Ngā Maia and te tinana. Sixty to eighty percent also said they would be interested in workshops about Kōhanga Reo, Kura Kaupapa Māori, Māori immunisation issues, whakawhanaungatanga support services, birthing stories, the Māori maternity database and midwifery as a career for Māori. Roughly fifty percent of those who completed the programme evaluation form said they would be interested in workshops about assisted reproduction technologies and stem cells issues for Māori. Such findings demonstrate a high level of support for the development of further resources around a range of topics.

7.1 The Birthing Kete

The use of a kete to measure views about essential birthing items, proved to be a worthwhile technique. It captured information on the effectiveness of this programme and provided quantitative and qualitative data about views before and after participation. Figure 33 presents birthing kete items by the number of times mentioned before and after participation in the programme. At commencement of the programme, participants had an average of nine items in their kete with whānau, tautoko, beliefs and aroha mentioned most

often. After participation in the programme, the average number of

Figure 33: Birthing kite items before and after participation by number of times mentioned



items in each kite increased to twelve with aroha, knowledge, tautoko, comfort, partner, children and whānau being the most common items. With regard to changes in the number of kite items, nine women had more items, two had the same number and five had one or two items less. Of more importance, however, is the content of items in each woman's kite. After participation in the programme, women were clearly thinking about a broader range of items and were more likely to think about birthing from a mātauranga Māori perspective. More specifically, the range of items in birthing kite broadened to include concepts like ātua, awa, kaha, manaakitanga, iwi, positive environment, rongoa, tikanga, togetherness, turangawaewae, waiora and wānanga. Furthermore, Hine tū Kaha and Takapau Whariki became essential birthing kite items for some women.

7.2 Kōrero about quality, ideas for improvement & future directions

In general, participants' comments about the programme and venue were overwhelmingly positive ... *“tumeke, miharo, rawe atu ... awesome kaupapa ... empowerin ... a wonderful programme to be part of ... amazing taonga ... beautiful kōrero ... I learnt a lot ... excellent presenters ... great to have a male presenting on whare tangata ... awesome taonga ... I will treasure it always ... an honour to be part of it ... loved the hands on ... loved the kai ... yummy ... lots of variety ... a beautiful, special marae ... loved being in the whare ... excellent ringawera ... all of the workshops complemented each other, Te Whare Tangata I, II, III led into one another, by the time you have finished it is part of the hā”*. Although some found the venue *“a little cold at times”* and said *“there was too much sitting down”*. When asked to comment on the level of te reo Māori, participants said things like *“fluency is a goal for me ... I struggled with the reo but I learnt a lot ... I want to learn more ... bring it on”*.

The main concerns raised were about timing. Numerous people said the time-keeping needed improvement. This was not only about sticking to time-limits and scheduled agenda items but also giving each resource on the programme a realistic time-frame, so objectives could be achieved. Many felt more time was needed to ... *“absorb concepts ... do activities talk, listen and learn ... more opportunities for sharing, group sessions, discussion ... time for whakawhanaungatanga is important we need time to practice the karakia more time for waiata, waiata, waiata ... some of the resources need their own separate wānanga”*. Kaiako and Trustees also talked about the impact of timing issues on capacity to deliver expected outcomes. For example, the resource for Tīwhana mai Uenuku did not arrive in time to use and there wasn't enough time to present workshops on oriori, rongoa, ipu whenua and birthing stories. At an organisational level, Trustees said the funding for production of resources came across way too late ... *“this put everyone under pressure”* ... and may have affected the quality of some resources, particularly Te Whare Tangata II and Tōku Pepehā, the latter of which wasn't used because of layout, formatting and quality issues.

The process for kaiwhakahaere evaluation identified other issues. In general, her job was complicated by poor planning, short time-frames, changes in the programme and confusion about process, structure and roles ... *“I can't be at the front-end and back-end at the same time”*. The weekly presentations did not work well for her, there was no continuity ... *“kaiako need to arrive before the tauira, dialogue can't happen when they are walking*

straight into teaching ... sometimes we had to set-up when the tauira were right there". The need for facilitators, kaumatua or taumata was seen to be urgent ... *"they have to walk with the programme, we need them there ... to keep us on track, to help with the karakia and whakatau, to keep everyone safe"*. The importance of contingency plans was also raised ... *"so we know what to do when a tangihanga happens or the programme is changed or a kaiako can't make it"*. She felt the tauira could have been more responsible ... *"it was like they were always manuhiri ... I felt whakamā having to tell them to clean up after themselves"*. After Whariki Takapau, for example, she had to bring in a group of rangatahi to clean up the mess. Others also expressed dismay at the ad-hoc, workshop-type atmosphere ... *"it wasn't like a wānanga .. people were coming and going ... leaving in dribs and drabs is distracting ... people should say what they are doing ... it's not fair on tauira or kaiako"*. In hindsight, Ngā Maia realised the kaiwhakahaere had been left to carry the burden of responsibility for all aspects of the programme ... *"she was administrator, facilitator, project manager, kaiawhina, kaiwhakahaere, IT expert, liaison person, stores manager, media communications manager, ringawera and rangatira all in one"*. This position is clearly untenable ... *E kore e mutu ngā mihi ki a koe e Krissy*.

Such concerns led to discussions about the philosophical values underlying programme delivery and planning:

- our teaching style should always reflect the kaupapa which is te ao Māori, use te reo and tikanga where-ever possible - do it once and do it Māori!!
- we need our taumata, koroua and kuia to walk beside us, this will help to clarify roles, we need the whakamana/whakanui processes to keep us safe, to cleanse and protect
- every kaiako needs a kaitiaki - the power of two - another pair of eyes and ears, to support and awahi, to help keep things on track
- each wānanga has its own mauri with clear guidelines, objectives and timeframes
- kaiako need to sharpen up on delivery, should be ready for tauira when they arrive, need to prepare beforehand, must always have back-up plans and strategies
- roles and responsibilities must be clear, workload must be shared, somebody needs to monitor/co-ordinate, good processes for feedback and communication are essential
- resources and kaiako/tōhunga must be identified beforehand, should plan and deliver wānanga around what is available not what could be available, struggling to create as we deliver only makes it harder
- need to think about order, how things are delivered, what feeds into what, eg is it important to start with a Te Whare Tangata resource?, does it set the tone for the rest of the programme
- we are trying to awaken a mauri – must look at how is this influenced by tōhunga, environment, atmosphere, location is important

There was also debate about alternative timeframes and approaches to delivery:

- have the pōwhiri in the afternoon, so get a full day to work on the first resource

- could continue to do workshops, but not so concentrated, spread it out over several months, even a year or more eg a noho marae once a month – this would give a week to digest, a week to use it, a week to prepare
- could have Hui Rūmaki for those who want it, come in on Sunday for example, go into reo at dawn till end of the hui, go home the following Saturday – focus on hinengaro in the morning, whānau in the afternoon, wairua in the evening, tinana all the way through
- having a break between sessions can be good, it gives time for reflection and consolidation of the information, some things need to trickle down gently rather than dropping down all at once, eg Hine tū Kaha, Te Whare Tangata III – might be better to spread it out over a number of sessions
- mihimihi and whakatau can take time but it is important for healing, whakawhanaungatanga, hearing the journey's people have made

Participants, trustees and kaiako talked about ideas for new resources and things they would like to do better:

- finish the resources that need finishing, eg Te Whare Tangata III, some of the resources need a glossary of Māori kupu, spiral binding doesn't work well
- use a range of media, visual presentations, use video, CDs, DVDs – improve recording of events, use people who are able and skilled to do job, be strategic about information-gathering opportunities
- Hine tū Kaha needs more kupu more te reo Māori, actual pictures/photos of real people doing the actions, DVD, teachers manual
- Ko te Pū needs to be on DVD/CD/videotape
- Whariki Takapau should be a workshop on its own, hard to put a timeframe on it because it is a journey, multi-level teaching makes it harder to teach, some move faster than others, needs stencils, ceremonial kakahu, actually aiming for a birthing kit, could have a tick box of options for participants, eg do you want Tokū Pepehā/Whariki Takapau/Ipu Whenua etc, create exhibition of the journey with whānau/tauirā
- Kia Kaha, Kia Mohio, Kia Maia could be a toolbox of options, things to do at home, needs activities guide
- a dictionary on birthing kupu
- must have a resource of Ngā Maia waiata
- create a mauri ceremony and resource on birthing goddesses – Hineteiwaiwa, Rona
- work on the graduation using birthing goddesses and kakahu
- create age-related learning plans and strategies eg develop parallel programme for rangatahi/ children, get them involved in pepehā, ipu whenua, whakapau, oriori, karakia
- work on strategies to get whānau/tāne involved
- create a DVD on all the resources
- need training on how to write birth stories, this is an indigenous tool/skill, create opportunities to listen to birthing stories of kui
- create birthing kits with clinical notes for booking, tests, visits, te whare tangata checklist, Hine tū Kaha, whakapapa

Ngā Maia was also able to identify a number of themes for future development, particularly:

- gather momentum, make the programme stronger, Ka hoki ki te kainga, whakaeke enei kōrero!!! - develop strategies/capacity to move around the motu, take it into the regions, have regional workshops and hui
- train the trainers to deliver the resources and get it out there

- need merchandise - videos, Tshirts, CDs, bags with motto
- work on the intellectual property issues, clarify how the resources can be used – who has ownership, access, proceeds/profits/royalties, mechanisms for safety/monitoring use, development of MoU/contracts/agreements
- budget needs work, could save costs if presented in a block, travel was a huge cost, healthy kai is more expensive
- create options and strategies to move into the reo, eg rūmaki reo to whakamāoritia the resources, co-edit arrangements that help kaiako to write/use Māori kupu/concepts in their resources, target workshops at specific audiences, aim to get Māori conceptual thinking happening first
- develop media strategy, plan exposure, pre-identify entry points, process for writing press release, should not be reactive writing
- work on accreditation/quality assurance issues/uplift options for professional development/unit standards, eg look at joint ventures with existing providers/stakeholders Tipu Ora, Midwifery Council, NZCOM
- promotion of training programmes through DHBs/PHOs

At the end of the debriefing and self-evaluation process, Ngā Maia took some time to think about the benefits and advantages of this programme for whānau, from a whare tapa whā perspective. Table 7 presents the outcomes of this analysis. It suggests the programme was balanced with resources, items and processes falling within each of the four domains: taha whānau, taha hinengaro, taha wairua, taha tinana ...*“let’s rejoice and celebrate what we did achieve”*.

Taha Whānau	Taha Hinengaro
mihi, whakatau, tautoko the kaupapa only 3 hapū wāhine and their whānau, no tāne e koro mā, e kui mā waiata Auahi Kore bonding between taura, trustees whakawhanaungatanga Te Whare Tangata	evaluation process finding reo Tīwhana mai Uenuku Auahi Kore Te Whare Tangata reclaiming space intergenerational kōrero professional development
Taha Wairua	Taha Tinana
karanga, karakia, waiata whakamana, whakanui awakening the mauri tikanga ātua, hā Te Whare Tangata Auahi Kore reclaiming own space	Hine tū Kaha waiata-a-ringa Tīwhana mai Uenuku Auahi Kore Whariki Takapau whakawhanaungatanga Te Whare Tangata tikanga

Table 7: Whare Tapa Whā analysis of programme content

HEI ARAHI KI MUA FUTURE DIRECTIONS

This pilot of the Whakaohoho i te Mauri programme was an outstanding success. It has produced a wealth of information that will inform and advance not only the development of Whakaohoho i te Mauri as a strategic goal and vision but also the research methodologies and paradigms that Ngā Maia adopts for monitoring and evaluation. The evaluation process has demonstrated that Ngā Maia is achieving its underlying goals and objectives, that is the Whakaohoho i te Mauri programme is helping to:

- awaken the mauri of Māori birthing knowledge
- encourage Māori whānau to reclaim and recreate their own tikanga and practices
- create pathways for the education, training, review and professional development of maternity service consumers and providers
- develop whānau-centred frameworks for decision-making about maternity care
- advance indigenous midwifery knowledge
- uphold the mana of te whare tangata

In general, the evidence shows that each resource made a valuable contribution to the programme and there was a high level of satisfaction with the quality of presentation and delivery. From a participant's perspective, the benefits of taking part in this programme included increased knowledge and understanding, improved quality of experience and improved service delivery. Participants learnt a range of practical skills and techniques that will help whānau to cope with birthing and promote opportunities for participation in te ao Māori. Students and maternity service providers learnt new ways of thinking about the delivery of their service, particularly taha Māori components. This programme is relevant and appropriate for Māori birthing whānau, midwifery students and maternity service providers alike including midwives, childbirth educators and community health workers.

The evaluation produced a wide range of ideas for further development and showed that, by and large, participants would recommend the programme to others. In addition, participants wanted to learn more themselves and were willing to engage in further training about most topics as well as new or related themes particularly mātauranga Māori birthing issues, Māori birthing kupu, rongoa, mirimiri/romiromi, oriori, whakatauāki and waiata. Both kaiako and participants expressed clear support for further development of pathways, initiatives and techniques to strengthen and promote the use of te reo and tikanga Māori in all aspects of programme delivery. Such findings are encouraging for Ngā Maia and provide specific directions for future development.

Although more comprehensive than usual, the evaluation paradigm produced a range of outcomes and provided good opportunities to learn about different approaches to data collection and questionnaire design. With regard to halo effects, for example, the test was applied across Te Whare Tangata I, Whakamarama Auahi Kore, Hītori o Tupeka ki Aotearoa and Hine tū Kaha and yielded a total data-set of 340 questions. Of these questions, thirty-five percent of the responses increased, ten percent decreased and fifty-five percent stayed the same. This suggests about half of the responses changed with time but not in the expected direction. Normally, the halo-effect predicts decreasing responses over time as the immediate euphoria or excitement of participation in a programme diminishes or levels out. Among this group of participants with these particular resources, responses tended to increase rather than decrease. This suggests participants' views about the programme and resources became more positive and favourable over time. Either way, as a research methodology, it is important to understand the manner in which responses may change and the impact, if any, this may have on evaluation outcomes.

Similarly, the use of group-specific methodologies to explore between-group differences was also worthwhile. On average, this showed that hapū wāhine and student midwives tended to give the resources lower scores than midwives, childbirth educators or community health workers. However, this was not always the case as hapū wāhine also gave Whariki Takapu the highest rating of all groups. It is also interesting to note that hapū wāhine were three times more likely to list things they had learned from the Aukati Kai Paipa resource even though they themselves were not smokers. Perhaps this indicates a desire to help others in their whānau, such as their tāne or siblings. As with kaiako comments and other indicators within the body of this report, such findings highlight the importance of understanding specific needs, one size does not fit all, different groups have different needs. From the preliminary data at hand, it would be reasonable to suggest that midwives, childbirth educators and community health workers may have similar needs but hapū wāhine and student midwives need specific targeted resources. Ngā Maia must continue to collect information that sharpens the shaping of resources around specific needs and target groups.

The word association exercise did not perform well in this context and this is probably due to inadequate preparation. In hindsight, the content domain of words in this list could have been scrutinized more closely to ensure consistency with expected outcomes and concepts discussed during the workshop. A pre-test of words prior to delivery of the workshop

would have enabled the establishment of a baseline to measure change and the methodology could be extended to gather information about between groups differences in perceptions about ngā wāhine hapū as te whare tangata. In general, the technique itself is worth pursuing as it provides another methodology for gathering information about knowledge and concept transmission. The words for which there are few or no associations will highlight gaps in participants' knowledge and pinpoint topics in need of improvement.

In contrast, the birthing kete was a very successful technique for gathering information about before and after levels of knowledge as well as identifying the content of knowledge transmission. Information gained from the birthing kete demonstrated clear evidence of the benefits arising from this programme, particularly increased knowledge levels and understanding of mātauranga Māori birthing concepts. The birthing kete also showed that Whariki Takapau and Hine tū Kaha have become essential items in the birthing preparations of some whānau. As far as evaluation goes, this finding alone provides an outstanding indicator of success. Ngā Maia could have asked for no better reward than the satisfaction of knowing that some whānau, at least, have embraced these aspects of Māori birthing knowledge and (re-)claimed it for their own.

In summary, therefore, the use of such methodologies enabled a more detailed understanding of between and within group differences, including the impact of halo-effects, before and after knowledge levels and the benefits of collecting contextual information such as whether or not participants were smokers. The evaluation paradigm has shown that in-depth questions developed around the key objectives and expected outcomes of each resource or workshop produces a richer, broader, more meaningful data-set than questionnaires developed around simple relevance and quality perceptions. Most importantly, participants themselves did not mind the workload associated with collection of evaluation data., some even said it was ... *“very good ... inspiring ... provocative ... a privilege to be involved”*. However, the methodology was clearly burdensome for the kaiwhakahaere and any future use of this methodology should aim to reduce the workload associated with group-specific and repeated data collection.

The kawa tree was an inspiring exercise and an awesome way to start the programme but comments about participants leaving early and not helping to clean up suggest it did not achieve the intended purpose, which was to ensure adherence to the agreed kawa. It is possible this is partly due to the tree being taken down during the tangihanga but this may have been overcome if the intent and purpose of the kawa tree had been revisited at the start

of each weekly session. If this technique is to be used again then participants need to be regularly reminded about the intent and purpose, this may be part of the kaumatua or facilitator's role and function.

The need to improve facilitation and avoid confusion about the names of resources were two main outcomes of the Waikanae evaluation of Ngā Maia resources in 2004. Once again, the evaluation outcomes have shown that these continue to be problem areas. It is disappointing to find that Ngā Maia hasn't learnt these lessons. Participants, kaiako and the kaiwhakahaere have all commented on the need to improve structure, process and time-management. Facilitation and time-management issues impacted on all aspects of programme delivery from resource production to planning, presentation of resources, achievement of key objectives and the evaluation paradigm. Inadequate facilitation led to increased workloads; confusion about tikanga, roles and responsibilities and lost opportunities. Participants coming and going, incomplete video-recording and an average response rate of fifty-two percent are all signs of inadequate facilitation. These are key areas for development and improvement before the Ngā Maia embarks on delivery of the next programme. In addition, the Hine tū Kaha evaluation showed that participants are still confused about the names of resources, or in this case, positions.

On a more positive note, Whakaohoho i te Mauri has been an outstanding success and Ngā Maia should celebrate it's achievements and focus on the many directions for future development. Of most importance, is the evidence which shows that collaboration with like-minded organisations is feasible, sensible and mutually beneficial. The experience gained from collaboration with Te Hotu Manawa Māori on the delivery and evaluation of Auahi Kore resources has been positive and rewarding. Effective collaboration and co-operation may well be the key to success for Ngā Maia as Whakaohoho i te Mauri moves towards the next phase of planning and delivery.

E koekoe te tui, e ketekete te Kaka, e kuku te kereru

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APPENDIX I: PĀNUI

APPENDIX II: RESOURCE OBJECTIVES/EXPECTED OUTCOMES

Resource Name	Brief description
Te Whare Tangata I	Part 1 of a 3 part resource on Te Whare Tangata
Whariki Takapau	creation of birthing kit resources
Kia Kaha, Kia Maia, Kia Manawanui	a workbook and birthplan for birthing women
Kia Mohio, Kia Matou, Kia Marama	a workbook and birthplan for whānau and other support people
Tiwhana mai Uenuku	an easy technique for identifying and eating healthy kai
Te Whare Tangata II	Part 2 of a 3 part resource on Te Whare Tangata
Hine Tū Kaha	a mātauranga Māori approach to antenatal exercises
Te Whare Tangata III	Part 3 of a 3 part resource on Te Whare Tangata
Toku Pepehā	an activities book for hapū wāhine and whānau

APPENDIX III: EVALUATION FORMS