

What we do with community information tikanga



Purpose

This tikanga outlines how we code information from our interview notes. Coding is about grouping information so that we can analyse it and determine key themes. This tikanga is for all kaimahi who participate in wānanga and coding.

Our mahi when we code information

- code information so it can be themed
- wānanga when we code information from interviews with tamariki, whānau, and caregivers
- work collectively to code information from interviews with monitored agencies, community providers, and government agencies.

We code information so it can be themed

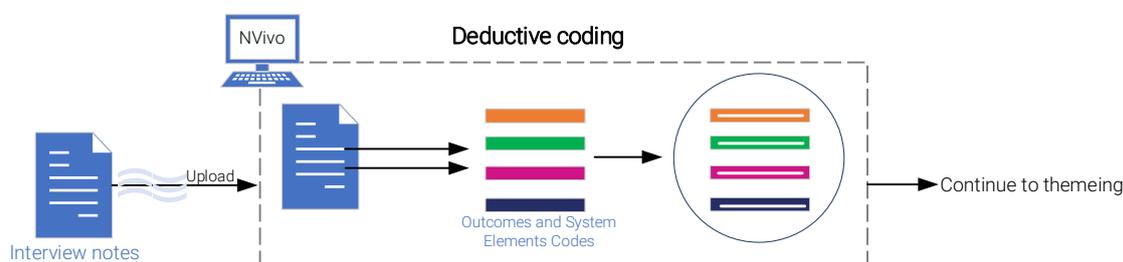
The Monitor collects a lot of information from talking with others. To help make sense of the information we need to code it. Coding is when we assign information from interviews to predetermined codes that best reflects the information. This is called deductive coding. Coding helps us to theme information so we can analyse it and determine findings for reporting purposes.

We have two sets of codes, *Outcomes codes* and *System elements codes*. The codes are based on our prompts and our prompts are based on our *Outcomes framework* and *Assessment matrix* as outlined in the *Whakawhanui/ Whakatuhura kawa*.

We code information to NVivo

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

Figure 1: The coding process:



When we code for tamariki, whānau and caregivers, we code to our *Outcomes codes* and *System elements codes*. We use the *Outcomes codes* to code information that tells us how tamariki are experiencing the outcomes or how whānau and caregivers are supported to enable tamariki to experience these outcomes. We use the *System Elements codes* to code what tamariki, whānau, and caregivers tell us in relation to how the system is supporting or getting in the way of them experiencing positive outcomes. System elements include, culture and leadership, people, and tools and resources. *Outcomes codes* consist of positive and negative experiences of the outcomes. *System Elements codes* consists of enablers and barriers.

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

- start by collectively identifying and agreeing on the appropriate outcome code
- determine whether that data tells us anything about the system enablers and barriers. If it does, we code the same information to a system elements code
- code the information to the *Ability to experience outcomes* code when the information may only tell us about the system, but not a particular outcome.

When we code information from interviews with monitored agencies, community providers, and government agencies, we only use the *System Elements codes*. This is because we are not monitoring how they are experiencing the outcomes or supported to experience them.

We use our Mapping of the Care Standards tool to support with coding to outcomes

We have mapped every Care Standard regulation to one of our six outcomes. The mapping demonstrates the logical link between implementing a quality standard of care and its contribution to how outcomes might be experienced.

We use the mapping to map and analyse monitored agencies' self-monitoring quantitative data to our Outcomes Framework. Because our codes are linked to our outcomes, the mapping can also assist staff to determine where to code qualitative information against an outcome.

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

When we code information from interviews with tamariki, whānau, and caregivers, we do this in a wānanga environment. Wānanga is our tikanga Māori approach to coding kōrero from tamariki, whānau, and caregivers. It takes place in a group setting over one day and includes:

- Pou Whakarae and Pou Ārahi - wānanga facilitators
- Pou Tiaki - staff who were part of the monitoring visit
- Pou Tikanga – other staff that did not attend the monitoring visit including:
 - o monitoring managers
 - o practice leads and principal advisors
 - o members of the Corporate, Strategy, and Insights team.

The key roles in wānanga are outlined in detail below:

- the Pou Whakarae holds the mauri (life force) of wānanga. They are one of two facilitators of wānanga. The Pou Whakarae is independent from the monitoring team who participated in the monitoring visit. The Pou Whakarae is confident in a wānanga space and can deliver on the tikanga of wānanga.
- the Pou Ārahi is the second facilitator and guides the coding aspect of wānanga. The Pou Ārahi is also independent from the monitoring team who participated in the monitoring visit. The Pou Ārahi has a good understanding of the coding process, including, coding in NVivo, the *Outcomes codes* and *System Elements codes*, the *National Care Standards (NCS)* and the *Mapping of the Care Standards tool*
- the Pou Tiaki are staff who participated in the monitoring visit. Their role is to uphold the kōrero and provide context to the information and to support with coding

- the Pou Tikanga are staff who did not participate in the monitoring visit. They ask critical questions to help unpack people's thinking about where to code information. They use the *Mapping of the Care Standards tool and the Care Standards* to help with the coding process.

Wānanga incorporates Māori tikanga that includes:

- kanohi ki te kanohi (face to face) including online platforms when needed so teams can actively and personally engage in the wānanga process
- karakia to invoke spiritual guidance and protection
- waiata to enhance and support the kaupapa
- whakawhanaungatanga to safely bring the group together and share their reflections
- kai to show hospitality
- he kupu whakakapi to close, reflect, acknowledge and farewell participants.

There is always Māori representation in wānanga to ensure that indigenous worldviews and perspectives are present to interpret and give cultural meaning to the information, particularly Māori information.

Planning for wānanga

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

- identify and invite Pou Tiaki and Pou Tikanga to attend the wānanga
- decide who will be in each coding group. The number of groups required will depend on the number of interview notes that need to be coded. It's important to keep it manageable.
- When deciding on who is in each group, the Pou Whakarae and Pou Ārahi
 - o check each group has Pou Tiaki and Pou Tikanga representation and Māori representation

- make sure that the notes assigned to each group are from notes/ interviews the Pou Tiaki conducted (go to the Objective notes to determine who was present in each interview)
- allocate the interview notes to each group, equally distributing the notes that are a mix of interviews from tamariki, whānau, and caregivers.
- update the *Wānanga schedule template* that provides an outline of the day
- send resources to wānanga attendees including the schedule, and a copy of the *Mapping of the Care Standards tool*, the National Care Standards, the Outcomes codes, and System Elements codes.

Completing coding after the wānanga

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

We work collectively to code interviews with monitored agencies, community providers, and government agencies

When we code information from interviews with monitored agencies, community providers, and government agencies, we code in pairs.

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

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