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# Evaluation of the Prevention Education Pilot

*Equipping teachers to effectively respond to tamariki and children's sexualised play and behaviours*



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*Fill the basket of knowledge*

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Dr Sue Carswell, Dr Kelly Tikao and Dr Elaine Donovan

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# Executive Summary

## Background

The evaluation of the Prevention Education Pilot examined the development and delivery of the pilot and identified early outcomes for participants. The findings about what works well, and lessons learnt are informative for embedding this initiative at the pilot site and developing the model in other locations. The evaluation period was from July 2020 to January 2023.

The Prevention Education Pilot was designed to equip educational professionals with the knowledge, language, and skills to respond effectively to tamariki and children's sexualised play and behaviour. The pilot focused on the professional development of kaiako<sup>1</sup> and other professionals working in early childhood education (ECE) and schools' (years 1-8) with the provision of training workshops tailored for different educational settings. Part of the training was raising awareness of where educational professionals could access advice and supports and referral pathways. Complementary to the training, Schools and ECE organisations were able to access phone consults and follow-up services for whānau and families with school aged tamariki and children provided by Stop Services, a specialist agency in sexual harm prevention.

The location of the pilot was within the rohe of Te Rūnanga o Arowhenua and Te Rūnanga o Waihao. References to mana whenua in relation to the pilot site throughout this report refers to the people from both rūnanga. The educational facilities participating in this pilot are within the Ministry of Education (MoE) regions of Mid and South Canterbury.

The pilot partners were:

- **Stop Services** - a mainstream community service who provide sexual harm prevention education workshops, consultation, assessment and intervention services for children, adolescents, and adults.
- **Te Rūnanga o Arowhenua and Te Rūnanga o Waihao** designated **Arowhenua Whānau Services (AWS)** to host the contract for the mana whenua Cultural Advisor to the pilot.
- **Oranga Tamariki – Ministry for Children** funded the pilot and the independent evaluation. They provided information and support as well as leading the initial engagement with mana whenua.
- **The Ministry of Education** provided regional support including information, introductions, and promotion of the pilot with schools in the area.

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<sup>1</sup> Kaiako is the te reo Māori term for teachers and in this report is used to refer generally to teachers in mainstream and Māori educational settings.

## This initiative focused on building the capability of adults to respond effectively and safely to tamariki and children’s sexualised behaviours

The training provided knowledge about why children might engage in sexualised play and behaviour, and the difference between developmental age expected behaviours<sup>2</sup> (referred to as ‘normal’ in this report), and concerning and harmful sexualised behaviours.

Response strategies emphasised the importance of understanding the behaviour from the child’s perspective and calmly finding out the context of the behaviour rather than looking at it from an adult perspective and jumping to conclusions. Responding in a suitable way for the age and behaviours of the child ensures they are not shamed and that they receive the appropriate response. Where behaviours are concerning, participants are taught about the importance of safe effective adult responses that help to minimise and de-escalate any further incidents. The Stop Prevention Education Lead explained some of the key concepts they taught in the training workshops:

Equipping adults to have an understanding of concerning sexualised behaviour between children is critical for responding effectively. Safety for all children is paramount and for all children involved to be supported. The **behaviour** does need to be named and boundaries and safety put in place, however the child does not need to be shamed. This is a learning opportunity for all children involved to be given support, guidance, have conversations about boundaries, being a safe friend, what is ok and not ok.

## Key Findings

### Workshop delivery March 2022 – January 2023

The Prevention Education Pilot conducted 28 training workshops held either online or face to face between March 2022 - January 2023. The pilot had 470 contacts<sup>3</sup> in attendance over all the workshops:

- 66 Early Childhood Education organisations including kindergartens, early childhood centres, and one Kōhanga Reo were invited to send kaiako, managers and associated professionals to one workshop. Seven ECE workshops were conducted with 130 participants.
- 66 Schools<sup>4</sup> (were invited to send representatives to two workshops. Ten introductory workshops (Workshop 1) were attended by 94 participants and eight follow-up workshops (Workshop 2) were attended by 116 participants.

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<sup>2</sup> Information about developmentally age-appropriate sexualised behaviours for different age groups of children and adolescents can be found on Stop’s website at: <https://www.stop.org.nz/tools-to-help>

<sup>3</sup> 470 contacts are not unique participants as some participants attended two workshops.

<sup>4</sup> Schools included: full Primary Schools (years 1-8); Primary Schools (years 1-6), Intermediate Schools (years 7 & 8), Māori medium school/Kura Kaupapa/bilingual unit (years 1-8)

- 45 MoE and Oranga Tamariki regional staff from Mid and South Canterbury attended an introductory workshop.
- Two workshops were held for mana whenua including kaumatua, Arowhenua Whānau Services and local kaupapa Māori providers. 60 participants attended the Arowhenua Marae Hui workshop, and 25 participants attended the follow-up workshop for Arowhenua Whānau Services kaimahi.
- Stop conducted 34 follow-up phone consults with workshop participants.

## Enablers and challenges to attendance at workshops

There was a good response from the ECE organisations and schools to participate in the training, particularly given the competing demands on their time. The main challenges during 2022 were the Covid-19 pandemic and the flu season, which put extreme pressure on staff working at these education facilities. To mitigate the challenges of the Covid-19 pandemic, the workshops from March to June 2022 were held online. Face-to-face workshops were held in the second half of the year.

The factors that enabled workshop delivery included the promotion and communications by the Stop team, and in particular the relationships they developed with the Kāhui Ako<sup>5</sup> Principal leads and Kindergarten Association. These leaders supported and promoted the pilot among their networks. The Ministry of Education regional representatives also advocated for the pilot among schools.

## The pilot has helped to meet the need for more training for educators

Despite the wide recognition of educationalists' role in prevention, across international jurisdictions and in Aotearoa, teachers report a lack of training and capability in managing incidents of sexualised behaviour in children. This is well supported by our evaluation finding that 54% of participants from ECE and schools had no prior training in this area. The ability to have ongoing professional development in this area was identified as necessary by many of the participants.

## Prevention Education Pilot achievement of early outcomes

### ***The pilot helped to build workforce, organisational and interagency capability***

The pilot design sought to build workforce capability at the individual, organisational, and interagency levels through professional development workshops with personnel from ECE centres and schools, AWS, Oranga Tamariki and MoE.

The training built individual skills to respond effectively to tamariki and children's sexualised play and behaviour, as evidenced by predominately positive findings.

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<sup>5</sup> A Community of Learning | Kāhui Ako is a group of education and training providers, that form around their students' education pathway, working together to help students achieve their full potential. Early learning services, me ngā kōhanga reo, schools, kura and post-secondary providers can all be included. <https://www.education.govt.nz/communities-of-learning/>



The training built organisational capability through encouraging the review or development of policies and procedures to address this issue.

The training promoted interagency capability by providing training to ECE, schools, AWS, Oranga Tamariki and MoE so they had a shared understanding of appropriate responses. Post workshop survey findings show increased understanding of this issue and substantial increases in knowledge about where ECE and schools could access supports.

### ***Participants increased their knowledge, skills, and confidence substantially***

The findings show substantial increases in participants' knowledge, understanding, and confidence to respond effectively to tamariki and children's sexualised play and behaviour. The large increases in levels of understanding and confidence from the Pre-workshop survey to immediately post Workshop 1 indicate that participants engaged with and learnt from the workshops.

For example, immediately after Workshop 1 there was a 65-67 percentage point increase in ECE and school participants reporting they had 'good' or 'very good' understanding of the difference between tamariki and children's normal, concerning and harmful behaviours compared with baseline findings.

### ***Participants reported improved practices and increased confidence***

Some workshop participants identified this training had greatly increased their confidence and improved their practices and enhanced the way they approach and respond to tamariki and children. The improved capability of kaiako to respond to situations effectively and with integrity for all involved was thought to be beneficial for tamariki and children and their whānau and families.

### ***Participants reported high satisfaction with content and delivery***

Most participants were satisfied with both the content and delivery of the workshops. ECE and school participants rated overall satisfaction with the delivery of the workshops as 'very satisfied' or 'completely satisfied': 84% in Workshop 1 and 98% in Workshop 2.

Most participants were satisfied with the content of the workshops, with 89% of ECE and school participants reporting that they were 'very satisfied' or 'completely satisfied' after Workshop 1 and 96% after Workshop 2.

## **A community-led approach based on authentic partnerships was key to the implementation of the pilot**

Key to the implementation of this pilot was the development of relationships and authentic partnerships between the prevention education provider, Stop Services and the mana whenua Cultural Advisor and Arowhenua Whānau Services, Oranga Tamariki, MoE, ECE organisations and schools. The relationships between individuals and organisations supported and strengthened the pilot implementation in numerous ways.

### ***The development of a partnership approach between Stop and mana whenua has been important***

The partnership approach between Stop and mana whenua representatives is still evolving and the partnership is progressing well due to good communication, openness, and respectful and authentic relationship.

### ***There have been benefits for mana whenua directly from their involvement in the pilot***

Identified benefits of AWS participation in the pilot included providing kaimahi with more understanding and confidence to respond effectively to tamariki sexualised behaviour and strengthening AWS relationships with the schools they work with and with Stop Services.

### **The partnership approach enabled mana whenua to develop their own conceptualisation of the pilot - Te Paparahi Whakahaumarū and Te Pā Hauora model**

One of the key outcomes from the pilot was that mana whenua were able to develop their own conceptualisation of the pilot. This was enabled by Manaakiwi Cultural Education who met with members of the Stop team and the Cultural Advisor (Moana Tipa & Associates Limited) to translate the objectives of the pilot through the lens of Te Ao Māori – Māori thought and understanding. The wānanga process with Stop and the Cultural Advisor confirmed the work of the pilot as 'Te Paparahi Whakahaumarū' – and the development of 'Te Pā Hauora' model by Manaakiwi Cultural Education. Manaakiwi Cultural Education presented the name and model to mana whenua at Arowhenua Marae where it was endorsed by representatives. This was given on the proviso that further work be done so that use of te reo Māori does not prohibit understanding of the nature of the work by those who need it most.

### **Implications of findings for service design and delivery in other areas of Aotearoa**

Key elements of service design and factors to consider for development and delivery in other areas include:

#### ***A systems approach provides a continuum of services and accessible pathways for whānau and families and professionals to seek support***

The pilot design includes a system-wide approach so relevant organisations are aware of this kaupapa and have a shared understanding of tamariki and children's sexualised behaviours and how to respond effectively.

#### ***Taking time to develop relationships and authentic partnerships***

The journey of engaging mana whenua in the Prevention Education Pilot and the developing partnerships between mana whenua, Stop, and government agencies highlight many lessons, as well as good practices, that can guide developing and delivering this information and training nationally. Iwi and rūnanga are unique so there is no 'one way' to engage, therefore it is important to be led by the iwi, hapū, and rūnanga and seek their advice about their preferences and processes from the outset. The intent and values of co-production provide a starting point.

Similarly, the prevention education provider took time to engage with educational leaders in the pilot area. Gaining their interest and endorsement supported promotion of the pilot throughout their networks. Building these relationships and establishing good communication supported delivery, as the provider learnt more effective approaches to deliver to kaiako and be adaptable when challenges arose.

Participating in the training supported building relationships with individual ECE organisations and schools and established trust and confidence to connect with Stop when they needed advice and support.

The Local Oversight Group (LOG) played a central role in the pilot development and implementation and was the key forum for interagency collaboration and guidance; bringing together the sexual harm specialist provider, mana whenua representatives and government agency representatives regularly to focus on the pilot. We identified many benefits of having this forum and recommend that future sites form their own Local Oversight Group in partnership with mana whenua to establish and guide this work in their communities, tailored to their needs.

## **Successful practices and lessons for initial engagement with mana whenua to provide cultural guidance**

### ***There are lessons for Crown agencies about how to engage with mana whenua***

The lessons from the pilot highlight the importance of Crown agencies having clear processes and roles in place to ensure early and authentic engagement with iwi and rūnanga. Having people in engagement roles who have experience and expertise in understanding the process to engage with iwi, hapū and whānau and the aspirations of mana whenua is critical.

### ***Consider terms of Cultural Advisor role and secure appropriate remuneration and length of contract***

Mana whenua see the value in any prospective project and partnership that requires the expertise, skill, and lived experience in Te Ao Māori that contributes to the building of whānau and hapū. Consideration is required to identify the different aspects of the Cultural Advisor's role and the level of expected involvement and participation. There is value in having some flexibility to develop this role over time to be responsive to developments within the kaupapa.

Mana whenua expectations are that this kaupapa will contribute towards longer-term transformative outcomes for whānau and therefore require longer-term contracting arrangements.

### ***Authentic partnership with mana whenua early in the programme's conceptual and development phase will allow for the recruitment of cultural advisors and co-production of pilot design and planning between stakeholders***

The pilot highlighted the importance of early engagement with mana whenua to provide adequate time for the rūnanga to recruit Cultural Advisors who have the interest, knowledge, experience, and time to represent their rūnanga in such a role. Time is also required for developing contracts and undertaking contractual

requirements to employ an advisor. It also takes time for Cultural Advisors to familiarise themselves with the kaupapa.

Early engagement with mana whenua during the conceptual and planning phases would also support representatives and advisors to contribute towards the design, content, and delivery plan from a mana whenua perspective.

## **Provider workforce capability and capacity**

There were a variety of roles and factors identified which made a positive contribution to delivering the pilot training:

### ***Facilitators need to be well trained and experienced***

Co-facilitation of workshops worked well as facilitators brought different knowledge and strengths to the training. Insights into the relevant qualifications and experience of facilitators highlighted the importance of subject matter expertise in child development and addressing concerning and harmful sexualised play and behaviours, along with skills in facilitation and adult education. Having a facilitator who was tangata whenua and brought Te Ao Māori perspectives to the facilitation was also highly valued.

### ***The project coordinator role is critical***

The Project Coordinator role involved a range of tasks and skills that were important to the pilot planning, coordination, delivery, and relationship building and workshop delivery. The findings from this pilot strongly suggest that this role be factored into any future initiatives.

### ***The cultural advisor adds depth and guidance***

The Cultural Advisory presence and contribution during the workshops and at pilot meetings and events were highly valued and ensured mana whenua representation was ongoing and visible.

## **Recommendations for Te Paparahi Whakahaumarū**

The evaluation findings strongly identified the need and value of this training that also provides a pathway for further specialist advice and support for educational professionals. The emerging benefits for tamariki and children and whānau and families of having better equipped kaiako in ECE and schools to effectively respond to sexualised play and behaviour is promising. However, embedding this type of broad social change takes time and a critical mass of people to engage with this knowledge and skills. Based on these findings we recommend that government continues to support funding Te Paparahi Whakahaumarū with the following nine recommendations:

1. Support continuing delivery of Te Paparahi Whakahaumarū to ECE and schools in Mid and South Canterbury region
2. Support delivery of Te Paparahi Whakahaumarū to other sectors who work with whānau and families in Mid and South Canterbury region

3. Support delivery of Te Paparahi Whakahaumarū to parents/caregivers, whānau, and tamariki/children in Mid and South Canterbury region
4. Support expanding the establishment and delivery of Te Paparahi Whakahaumarū at other locations in Aotearoa
5. Support enhancing cultural appropriateness of training
6. Support embedding Te Paparahi Whakahaumarū within national teacher training curriculum
7. Support embedding Te Paparahi Whakahaumarū within other sector training and education
8. Support knowledge base through research, monitoring, and evaluation
9. Improve the Ministry of Education and Oranga Tamariki's data collection on concerning sexual behaviour in educational settings

# 1 Introduction

This evaluation report examines the development and delivery of the Prevention Education Pilot and identifies early outcomes for participants. The findings about what works well, and lessons are informative for developing the model in other locations. The evaluation period was from July 2020 to January 2023.

The Prevention Education Pilot was designed to equip educational professionals with the knowledge, language, and skills to respond effectively to tamariki and children's sexualised play and behaviour. The pilot focused on the professional development of kaiako and other professionals working in early childhood education (ECE) and schools' years 1 to 8.<sup>6</sup> The location of the pilot was within the rohe of Te Rūnanga o Arowhenua and Te Rūnanga o Waihao and the Ministry of Education (MoE) regions of Mid and South Canterbury. The pilot was funded by Oranga Tamariki from 1 July 2020 to December 2022.

The pilot partners are:

- **Stop Services** - a mainstream community service who provide sexual harm prevention education workshops, consultation, assessment and intervention services for children, adolescents, and adults. Stop has been providing intervention services for concerning or harmful sexualised behaviour since 1988 and a Children's Service since 2004. The pilot training and consults were led by the Prevention Education team within Children's Services. Stop's services are based in Christchurch, Timaru, Nelson, Dunedin Invercargill, Blenheim and the West Coast.
- **Te Rūnanga o Arowhenua and Te Rūnanga o Waihao** designated **Arowhenua Whānau Services (AWS)** to host the contract for the mana whenua Cultural Advisor to the pilot. The AWS Kaiwhakahaere, a Rūnanga o Arowhenua board member and the Cultural Advisor represented mana whenua interests in the pilot.
- **Oranga Tamariki – Ministry for Children** provided funding for Stop to implement the training; for the mana whenua Cultural Advisor position; and the independent evaluation of the pilot. Oranga Tamariki also provided information and support as well as leading the initial engagement with mana whenua.
- **The Ministry of Education** provided regional support including information, introductions, and promotion of the pilot with schools in the area.

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<sup>6</sup> ECE includes early childhood centres, kindergartens and Kōhanga Reo. Schools includes full primary school (years 1-8), intermediate school (years 7&8), primary school (years 1-6), Māori medium school/Kura Kaupapa/bilingual unit (years 1-8).

## Outline of this report

Section 2 examines the development of relationships and partnerships to implement the pilot which is supporting a community development approach. This is followed by insights into the workforce knowledge and capabilities required for delivering the training. We focus on the facilitators experience and skills, the role of the Project Coordinator, and the support and guidance of the mana whenua Cultural Advisor.

Section 3 examines findings from the workshop participant surveys about the content and delivery of the workshops, including cultural appropriateness of training content and delivery for Māori, Pasifika, and other ethnicities. These insights are informative for the development and delivery of this initiative at other sites around the country.

Section 4 reports on outcomes from the workshop surveys that measure self-reported changes to participant's knowledge, understanding, and confidence to respond effectively to sexualised behaviour after attending one or two workshops. The survey findings were complemented with qualitative feedback from 15 interviews conducted with five participants from the ECE cohort and ten participants from schools who had a range of roles. This allowed for a more in-depth discussion about the impact of attending the Prevention Education Pilot workshops for staff practices and the emerging benefits for tamariki and children and their whānau and families.

Section 5 focuses on the insights, reflections, and suggestions from mana whenua from Te Rūnanga o Arowhenua and Te Rūnanga o Waihao who have been involved with the Prevention Education Pilot. Insights from in-depth interviews with Māori representatives from Stop Services who bring a tangata whenua perspective to this kaupapa are also included in this section. We also draw on the findings from the formative evaluation report conducted in 2021 regarding engaging with mana whenua for this pilot.

Section 6 concludes the report with an overview of the key findings and recommendations for the future development and delivery of the training and the provision of specialist advice and supports.

## Overview of the Prevention Education Pilot

### Components of the Prevention Education Pilot

The Prevention Education Pilot was developed from Stop's provision of training to schools and services in Christchurch for over six years prior to the pilot. The provision of this training and benefits for schools, students, and their families were examined in our formative evaluation.

The pilot included several components designed to provide professional development to educators along with advice and follow-up services for whānau and families as well as tamariki and children. The training workshops were tailored for different educational settings, so they were developmentally appropriate for the age of the tamariki and children.

The key components of the Prevention Education Pilot were:

1. **Workshop 1** - an introductory three to four-hour training session provided to representatives from ECE organisations and schools (years 1-8).
2. **Workshop 2** - a four-hour workshop provided to schools (years 1-8) to deepen their knowledge and confidence as well as addressing additional topics such as exposure to explicit material/pornography. Workshop 2 was held a few months after Workshop 1 to allow kaiako time for reflection and practice.
3. **Resource packs** - provided to each participating ECE organisation and school
4. **Follow-up intensive workshops** could be requested by schools to address specific topics.
5. **Stop were available for phone consults** to ECE and schools, including providing advice and information about concerning sexualised behaviour.
6. **Referrals** - schools could refer whānau or families to Stop for a brief intervention and/or refer a tamaiti or child for an in-depth assessment and intervention. Stop Services do offer support to ECE organisations, however they do not generally work with children under five years.
7. **Introductory workshops for local services** were held so relevant organisations were aware of the Prevention Education Pilot, had a shared understanding of age expected children's sexualised behaviours and how to respond, and had a shared understanding of intervention pathways. Workshops were provided to Ministry of Education and Oranga Tamariki staff in Mid and South Canterbury. Two workshops were held at Arowhenua marae for mana whenua and Arowhenua Whānau Services kaimahi.

## Training purpose and content themes

The main purpose of the Prevention Education training is to build the capability of educationalists and other professionals so they can respond in a child-centred and trauma informed way including:

- To recognise age-appropriate, concerning, and harmful sexualised behaviour and respond effectively
- To be aware of the underlying factors that influence sexualised behaviour
- To minimise the escalation of sexualised behaviour
- To understand the impact of social media and explicit materials
- To understand the interface between services and when to connect tamariki and children and whānau or families with specialised services
- To implement best practice and processes.

Training content themes include:

- Setting the scene and safe boundaries



- Values and differing perspectives, culture, norms
- Language – child focus, not adolescent or adult terminology
- Developmentally age expected sexual behaviour
- Concerning sexualised behaviour
- When to be worried
- When and where to involve specialist support
- Intent – why children engage in sexualised behaviour
- Through the child’s lens
- Trauma informed lens
- Responding effectively
- Conversations with the child
- Conversations with parents/caregivers and whānau

***The pilot aimed to equip educational professionals to respond effectively to tamariki and children’s sexualised play and behaviour***

The pilot aimed to provide kaiako with the knowledge, skills, and confidence to respond safely to tamariki and children’s sexualised play and behaviour by providing them with an understanding about developmentally age expected behaviour. This was to assist them in differentiating between developmentally age expected sexualised play and behaviours and concerning and harmful behaviours. Providing kaiako with a language to talk to children about safe touch, personal space and being a safe friend gave them clear messages and guidelines about what is okay and what is not okay.

The training emphasises the importance of kaiako responding calmly and finding out more about the context from the children’s perspective, rather than looking at the situation through an adult lens and jumping to conclusions about intent. Responding in a supportive way for all involved helps to prevent and de-escalate age expected and concerning sexualised behaviour. Importantly it does not leave tamariki and children with a sense of whakamā or shame:

A key takeaway is to not underestimate a calm, safe adult response. An adult who can remain calm, clear, be curious about what is going on in the moment and ask simple open-ended questions, as simple as what are you playing? This way adults can get a sense of how concerning the behaviour is and what the intent of the behaviour is. Slow down, get the context of the behaviour and to put a safe boundary in place that then creates a teaching moment. It is important that adults keep calm, understand the context, respond effectively and not create a sense of whakamā, shame, being angry and punitive. Children need adults, parents, caregivers, and teachers to be able to respond in helpful ways. To name it, stop it, put safe boundaries in place, tell the children what is ok and not ok, to care, support and communicate. (Stop Prevention Education Lead)

The training also aims to equip educational professionals with how to have conversations with parents/caregivers and whānau of tamariki and children involved in any sexualised play or behaviours.

An expected benefit of the pilot for educational professionals working at ECE organisations and schools was that it is safe to talk about this topic and to know that other ECE organisations and schools are experiencing these behaviours.

### ***Community partnership approach***

The pilot design was premised on a partnership approach between the specialist training provider, Stop, and mana whenua, Te Rūnanga o Arowhenua and Te Rūnanga o Waihao as well as government agencies, Oranga Tamariki and Ministry of Education.

The pilot was overseen by a Local Oversight Group which was a forum for bringing the pilot partners together to share information, provide guidance, and plan activities to support the pilot development and implementation. The members of the LOG were the Stop Chief Executive Officer, Stop Prevention Education Lead and Project Coordinator; representatives from Te Rūnanga o Arowhenua, including the Arowhenua Whānau Services Kaiwhakahaere (manager); Ministry of Education (regional office); and Oranga Tamariki (national and local offices). A member of the evaluation team attended the LOG to observe and consult about the evaluation design and methods, and present emerging findings.

## **Evaluation design**

Dr Sue Carswell (Carswell Consultancy) was contracted by Oranga Tamariki to conduct the evaluation of the Prevention Education Pilot. Sue partnered with Dr Kelly Tikao (a kaupapa Māori researcher) and Dr Elaine Donovan to conduct the evaluation. A more detailed overview of the evaluation design is provided in appendix 1.

The evaluation team was purposefully formed to provide a partnership approach between kaupapa Māori and Pākehā evaluators. Dr Kelly Tikao provided her kaupapa Māori expertise to ensure there was a Te Ao Māorilens to data collection and analysis. Kelly consulted with the mana whenua Cultural Advisor who reviewed our evaluation tools and provided advice.

A developmental evaluation<sup>7</sup> approach was undertaken to inform the pilot partners' decision making. This included becoming a member of the Local Oversight Group to regularly feedback on emerging findings throughout the evaluation from 2020 to 2023.

A formative evaluation report was conducted in 2021. This evaluation report builds on the findings of the formative evaluation and examines the implementation of this initiative by identifying what is working well and areas to improve (process evaluation). We also assessed the early benefits of the pilot for participating

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<sup>7</sup> <https://whatworks.org.nz/developmental-evaluation/>

education and service professionals and the tamariki and children and families and whānau they work with (outcome evaluation).

To inform potential roll-out to other sites across Aotearoa, we have identified good practices for developing and implementing this pilot and provided recommendations for the future development of this kaupapa.

The evaluation methods used included:

### **Formative Evaluation methods (2020 – 2021):**

- Theory of change workshop (December 2020)
- Review of documentation related to pilot
- Development of evaluation tools and ethics submission to OT Evidence Centre
- Participant observation with Local Oversight Group
- Interviews with key stakeholders April/May 2021: STOP, LOG members, OT national office, OT Practice Leads
- Interviews with Christchurch schools STOP has worked with March 2021
- Analysis of STOP training data with Christchurch schools

### **Process and early outcomes evaluation methods (2022 - 2023):**

- Participant observation with Local Oversight Group
- Consultation and engagement hui with mana whenua representatives
- Development of evaluation tools for phase 2 interviews and surveys
- Survey 'time series' design to identify any changes to knowledge, confidence and skills of participants prior to training (Pre-workshop [baseline] survey); Post Workshops 1 and 2 surveys conducted immediately after training. A follow-up survey with workshop participants approximately 6 months later. The surveys also asked participants to provide feedback about the content, delivery and cultural appropriateness of the training.
- 10 in-depth interviews with pilot partners
- 15 in-depth interviews with pilot participants from ECE organisations (5 participants) and schools (10 participants)
- Review of documentation related to pilot
- Analysis of Stop Prevention Education Pilot training data

# 2 Pilot development and delivery

## Introduction

This section examines the development and delivery of the pilot to identify what worked well, learnings and suggestions to enhance future delivery. These insights are informative for the development and delivery of this kaupapa at other sites around the country.

We begin with a focus on the development of relationships and partnerships to implement the pilot which is supporting a community development approach. This is followed by insights into the workforce knowledge and capabilities required for delivering the training. With a focus on the facilitator's experience and skills, the role of the Project Coordinator, and the support and guidance of the mana whenua Cultural Advisor.

## Developing partnerships and relationships

A key component of the Prevention Education Pilot was the development of relationships with those involved in the development, delivery, and receiving of the workshops.

### Encouraging collaborative and consistent service approach across the community

The Local Oversight Group identified the importance of encouraging a collaborative and consistent service approach across the pilot area to respond effectively to tamariki and children's sexualised play and behaviour. The pilot supported a collaborative approach at the strategic level through the LOG forum to enable the development of partnerships and strategic oversight of this initiative. The evaluation findings regarding the LOG are discussed in section 2.

At an operational level, the pilot training raised awareness of local services that could support ECE organisations and schools and promoted a shared understanding of intervention pathways between schools, Stop, government agencies, and community providers. Furthermore, the pilot training emphasised the importance of organisational policy and procedures to provide educational professionals with appropriate and clear guidelines. These included protocols and processes for accessing internal organisational supports and guidance about when to access external supports.

A consistent approach to responding effectively to tamariki and children's sexualised play and behaviours was promoted through the Prevention Education training workshops. Delivering training to ECE organisations, schools, Arowhenua Whānau Services, and regional staff from Oranga Tamariki and Ministry of Education

facilitated a shared understanding of children's sexualised behaviours and identified effective responses. This service system approach supports embedding safe and consistent responses from service professionals and organisations. The pilot partners plan to share this knowledge more broadly with whānau, families, and communities to effect sustainable social change.

The pilot demonstrated the benefits of a collaborative approach built on trusting relationships, which were evident for educational organisations and mana whenua and are discussed in the following sections.

## Developing partnerships with mana whenua

Throughout 2021, the Local Oversight Group jointly decided to pause the pilot delivery of training until Oranga Tamariki had engaged with Te Rūnanga o Arowhenua and Te Rūnanga o Waihao and secured a contract for cultural advisory services. The consensus from Local Oversight Group members was that it was essential to wait until mana whenua cultural advisors were engaged before commencing delivery.

The mana whenua Cultural Advisors were onboarded in January 2022 and the delivery of training commenced in March 2022. Throughout 2022, the relationship between mana whenua and the other pilot partners, particularly Stop, continued to strengthen. The Stop Prevention Education Lead explains just how valuable the contribution of the Cultural Advisor and the connection with mana whenua was for developing and delivering the pilot:

Well, that has been the biggest gift and the most rich and exciting and satisfying part of the PEP. A real sense of support from our Cultural Advisor who has come to many workshops. They have attended so many online and face-to-face workshops. Her sense of support, her wisdom, her input, has just been amazing. I can't speak more highly of the connection and relationship we have developed with the Rūnanga, and having the support from the cultural advisor, who is passionate about the Kaupapa, alongside us, which creates a sense of cultural safety and support that is treasured. It has been a real joint collaborative relationship and partnership based on trust and support. It has been energising to share the same vision with mana whenua with the purpose of our bigger vision. How we can make a difference, how we can create a space and language to talk about a topic that is so often avoided and where many adults are unsure of how to begin to discuss. The shared focus to reduce sexual harm in our country, our communities, our families and whānau, our schools, our marae, our churches, our sports clubs to prevent, to minimise the escalation of behaviour. School and equipping our educators, parents and caregivers is a great place to start. (Stop Prevention Education Lead)

It is important to note that an impact of the delayed engagement with mana whenua was that this delayed the naming of the pilot and consequent branding, messaging, resource creation and having Te Ao Māorilens throughout the content and delivery. Section 4 provides mana whenua reflections on building collaborative relationships

for this mahi. An important factor was having a shared vision of a society free from sexual harm and willingness to work collaboratively together to contribute towards longer-term transformational change that will benefit whānau/hapū/iwi.

## **Local Oversight Group partnerships and practice**

The LOG provided the following functions and supports during the pilot phase:

### ***Forum for developing partnerships and interagency collaboration***

The LOG played a central role in the pilot development and implementation and was the key forum for interagency collaboration and guidance bringing together the providers, mana whenua and government agency representatives regularly to focus on the pilot. The LOG was particularly useful when establishing this initiative as it enabled a community development approach to deliver the pilot. This resulted in the development of new partnerships and the strengthening of existing partnerships which is ensuring the continuation of the kaupapa past the pilot phase.

### ***Representatives provided information and guidance to support pilot delivery***

The LOG representatives were involved in a range of roles from frontline delivery and coordination through to organisational and regional leadership and national roles. As a group they brought together knowledge and operational expertise, local networks, and relationships, along with the leadership and authority to make decisions. The Oranga Tamariki National Commissioning Manager for Sexual Violence role was part of the LOG and the person in this role provided a pathway to national level decision makers and resourcing. Having such diverse expertise and networks to draw on was valuable for guiding and supporting the pilot development and delivery.

### ***The LOG provided a forum for joint decision making and problem solving***

The LOG forum was an opportunity to discuss the pilot's development and progress and identify actions that needed to be taken by various members. The Project Coordinator kept minutes and an action log as well as providing a status report. Risks were also identified, and mitigation strategies discussed by the LOG. The strongest example of this was during 2021 when the LOG jointly made decisions to pause the delivery of training until the mana whenua cultural advisor was engaged.

### ***The LOG members drew on their networks to engage organisations and communities with the pilot***

The LOG forum provided a way to draw on members' relationships and networks to engage organisations and to support planning and delivery in the pilot area. For example, the Ministry of Education regional representatives provided information about the ECE organisations and schools (years 1-8) and facilitated introductions to Kāhui Ako<sup>8</sup> principles.

The LOG also encouraged representatives to advocate for the pilot within their own organisations and communities. For example, Arowhenua Whānau Services

promoted the pilot with mana whenua and organised training workshops with their kaimahi and kaumatua.

### ***Forum: a mechanism for continuity of partnerships and engagement with the pilot***

The LOG forum provided a mechanism for maintaining the continuity of the partnership approach when there was high staff turnover across Stop, Oranga Tamariki and Ministry of Education during 2021. At one point the only original members of the LOG were the Stop Prevention Education Lead and the contracted evaluator. The structure of the LOG allowed for the introduction of new representatives and the building of new relationships. When the mana whenua representatives joined the LOG in late 2021, this was a way of introducing them to the pilot partners. When the Cultural Advisors were onboarded in January 2022, nearly all the representatives from the LOG attended the hui hosted by Arowhenua Whānau Services in Timaru.

This forum also provided a way for a range of Oranga Tamariki national representatives to engage with the pilot stakeholders and attend hui and presentations.

### ***Forum for engaging with monitoring and evaluation***

A member of the evaluation team attended the LOG to observe and consult about the evaluation design and methods and present emerging findings to inform decision making.

### ***Reflections on supporting partnerships and participation***

Developing partnerships and participating in forums such as the LOG takes time which can be a challenge for busy organisations. Seeing the value in this kind of long-term prevention work has to be championed by leaders within organisations to signal to staff that participation is important.

Mana whenua view this kaupapa as an opportunity for long-term transformational change for the benefit of tamariki and whānau, now and into the future. They are seeking authentic long-term partnerships rather than cursory participation in pilots. Feedback from mana whenua representatives about the evolving relationship and partnerships is very positive and demonstrates the commitment of the pilot partners (see section 4):

Collaboration and working together amongst agencies takes time, follow up and a shared vision. To be able to coordinate the Ministry of Education, Oranga Tamariki, Manu Whenua, Stop and other services in the same room has been a big part of the success of the PEP. The challenge is time. The challenge is how we continue to keep working better together. The challenge is collaborative partnership, commitment, relationship and trust.... I think between the Ministry of Education and the schools in particular North and South Timaru and iwi, the PEP has provided forums for those conversations to be had. That is pretty exciting. (Stop Prevention Education Lead)

The LOG has strengthened partnerships that are now moving beyond the pilot phase. This forum and the pilot activities provided a platform for future initiatives in the rohe of Te Rūnanga o Arowhenua and Te Rūnanga o Waihao and regions of Mid and South Canterbury.

## **Developing relationships with ECE sector and schools**

### ***Engaging ECE sector and schools to participate in Prevention education training facilitated by developing relationships and consultation***

Developing relationships with educational leaders, particularly the Lead Principal for each Kāhui Ako and ECE sector leaders, was important for engaging schools and the ECE and mobilising their interest in participating in the pilot. Stop first met with Lead Principals of Kāhui Ako and the Kindergarten Association in 2021. These meetings were supported by the Ministry of Education manager in the region, who has strong connections with educational leaders.

The consultation and conversations allowed time to explain about the Prevention Education Pilot and to get their advice on the best ways to deliver workshop training to schools and the ECE sector within their area. The ECE sector is made up of five different sectors across, private, commercial, pre-school, and Kindergarten Association. This communication facilitated Stop connecting with the different ECE representatives.

While the pilot was paused during 2021, Stop maintained relationships with educational leaders so that when the pilot was delivered in 2022 the leaders played a significant role in the promotion of the training through their networks. The ongoing challenges schools were navigating with Covid-19, sickness, and limitations to relieving teachers during class time, meant Stop had to be adaptable and flexible to change times for workshops to be after school and allow minimal disruption. Stop interviewees reported that schools appreciated the collaboration around this.

### ***The Prevention Education training raised awareness and built trust for ECE organisations and schools to access ongoing support from Stop***

There was a good response from the 66 ECE organisations and 66 schools (years 1-8) in the pilot location to participating in Prevention Education training. The findings indicate this was due to a lack of teacher training in this field and many of the schools and ECE organisations being motivated to learn how to respond effectively and effectively to situations.

This was not a one-off training session as Stop offers ongoing support to assist schools through consults, referrals, and additional training. The feedback from Principals and kaiako was very positive about Stop's availability for ongoing advice and support and the resources they provided. The ongoing training requests were often for extending knowledge on specialist topics such as exposure to explicit material/pornography and how to talk with whānau, parents and caregivers.



School participants interviewed for the evaluation highlighted the value of knowing where to get help to know if they and their team were responding effectively:

So, the value for the workforce [is that] it helps that I can now go back to my team about it and know if something does happen, I have a better idea of where to go for help rather than just freaking out and going to the police or something, making a referral. But yeah, getting some professional advice because they did say you could call anytime about anything. So, it's having someone that can answer my questions, so that I know that I am heading down the right track rather than having to navigate this on my own.

The Stop Prevention Lead reflected on building relationships with Principals, so they have trust and confidence to connect with Stop when they need advice and support:

Taking time to engage with key people, Lead Principals and awareness of how to best walk alongside schools. ... The training is not about just going in as a one off. . . . What we are seeing is that the training creates partnerships and relationships and trust with Principal's who then can follow up and call us or email, Principal's calling up wanting to consult, get our ideas and guidance. Some of those enquiries require specialist support and many just need support, guidance for the school to feel confident to walk through the process and ensure processes are in place that all children are playing safely. We had an invitation to join a follow up hui and a second opportunity to speak to all of the Mid and South Canterbury Kaiako Principals. They are the biggest two kaiako in the region, who wanted to look at where to from here and the ongoing support to keep momentum. It is the relationship building and the connections that have the longstanding kind of ongoing success. When you have got Principals who are starting to ring for resources or say I have had a chat with this parent and it went really well, or we have been having conversations in circle time around boundaries and being safe friends and safe touch, then that is fantastic. (Stop Prevention Education Lead)

## **Provider workforce capability and capacity**

This section examines the workforce capabilities and capacity to deliver the training and provision of follow-up supports to ECE organisations and schools. While the focus of this section is on the Prevention Education Facilitators and Project Coordinator, we want to emphasise the role of the Cultural Advisor who supported and contributed towards the delivery of this pilot. The role of the Cultural Advisor is discussed in section 5 and includes insights from the Advisor about engaging and contributing towards this kaupapa.

### **Prevention Education Facilitator's role**

Each workshop was facilitated by two Prevention Education facilitators from Stop's Childrens Services. Insights into the relevant qualifications and experience to facilitate this training were drawn from observations, interviews, and feedback from

survey participants. The subject matter requires expertise in child development and addressing concerning and harmful sexualised play and behaviours, along with skills in facilitation and adult education. Given the pilot's focus was training educators, having education experience helped to relate to the experiences of kaiako and how to navigate situations with students.

It was valuable to have a tangata whenua facilitator to bring Te Ao Māori perspective to the facilitation. As one facilitator said, co-facilitation is good as this allows you to have a combination of facilitators as one person can not necessarily bring everything. Having clinical, education and other experience meant facilitators could share stories that interest participants and give them a sense these things are safe to talk about:

I think what brings the PEP to life is being able to share with schools that they are not alone. To share with schools that other schools are experiencing these behaviours and what they have found to be helpful. So part of the training I think that when you are sharing these stories is that that captures peoples interest and it gives people the sense of this is safe to talk about because it is just not our school. Because it wasn't so long ago that people were fearful to even consider sharing that in their school sexualised behaviour may have been occurring. (Stop Prevention Education Lead)

### ***Workshop tikanga and creation of a safe space***

The Stop facilitators, Project Coordinator, and Cultural Advisor all highlighted the importance of ensuring that they created a safe space for workshop participants to discuss difficult topics. They felt it was important that people feel welcome and safe to engage in discussions and they encouraged people to take care of themselves during the session, as some of the content may trigger some people. This was a dynamic process as facilitators continued to create a safe space throughout the workshop:

Facilitation of training and workshops in this area takes a combination of specialist clinical skills and experience to facilitate a big topic. Many people can present content but what brings learning alive are the clinical stories, sharing what other schools have navigated, manage conversations, questions whilst also holding a safe space of a topic that can be triggering. Character and a personality with a belief in the vision helps. There are some amazing therapists who have got amazing clinical stories, but they don't like to facilitate. I think there is one thing to present training, but to facilitate, and in this space, involving this particular behaviour, where you have to create a safe space and have to manage psychological and emotional depth and understand the triggers that also go with this mahi. Creating boundaries within a professional environment. (Stop Prevention Education Lead)

Making people feel welcomed and safe to engage and making sure they were taking care of themselves was part of my role. Ensuring

that people understood that yes, it is not an easy topic. (Project Coordinator)

A facilitator said they were mindful to take time to create a safe learning space and prepare the participants. Facilitators said they invited participants to contact them or a trusted mentor or a colleague if there was anything that was discussed during the workshop that lingered for a couple of days.

The first theme discussed in the workshop was acknowledging values and differing personal perspectives we all bring and noting that the themes and context may also trigger varying responses. This theme encouraged kaiako to be aware of how and why they are reacting in certain ways to sexualised play and behaviours. If they felt they were not able to follow through and support students, then to make sure they call on someone else as they have a duty of care to make a situation safe:

When we talk about values and perspectives, we talk about it in terms of understanding our own personal perspectives, unconscious bias, adult views that are important to be aware of as this will influence our response to sexualised behaviour... When you are a teacher, you have a duty of care so if you should stumble across or hear of a situation of sexualised behaviour, language, gestures etc., professionally teachers and all adults have a duty of care to make it safe. You just can't walk on past....we encourage adults to notice their reaction. If on that particular day you are not up for being able to follow through with what needs to happen or feel out of your depth or are unsure then the training encourages following policy and processes along with seeking support with colleagues, the leadership team, to make an effective plan. (Stop Prevention Education Lead)

Section 5 provides the Cultural Advisor's reflections on how the facilitators create a safe space and address difficult issues.

### ***Ability to adapt content and delivery to engage and be responsive to audience needs***

While keeping to the training design, it is also important to have room for:

[a]daptability and flexibility because some groups will ask many questions and have a particular interest in a topic. A balance of facilitating what is of interest whilst not taking over from not being able to get through content. At other times the room can be quite low energy and so you need to be able to energise and create some engagement. Whilst in saying that, given the topic, it usually creates interest pretty quickly. So, it is a skillset for the facilitating team to be aware of all of those dynamics. (Stop Prevention Education Lead)

## Prevention Education Project Coordinator role

The Project Coordinator role involved a range of tasks and skills that were important to the pilot planning, coordination, delivery and relationship building. During the pilot implementation phase this was a dedicated part time role (approximately .5FTE) due to the amount of work required. This role also involved more than administrative tasks as described below.

There were two Project Coordinators involved in this pilot and the role of the first Coordinator pre-pilot delivery was examined in the formative evaluation report and included the coordination and administration of the LOG and engaging ECE organisations and Schools to commit to prospective training. When the pilot was paused during 2021, those who expressed interest in training were notified of the delays. The second Project Coordinator then re-engaged and rescheduled participants from ECE organisations and schools along with new participants.

The Project Coordinator role covered a range of areas, including the recruitment and communication with training participants to schedule workshops. They initiated contact with the ECE organisations, schools and leadership groups such as Kāhui Ako leads and Kindergarten Association to invite them to take part in the training in 2022. ECE organisations and Schools were invited to nominate several members of staff to attend either on-line or face-to-face workshops in their local area. The Project Coordinator said that ECE organisations and schools were very busy with competing demands on their time and allocations for professional development. Therefore, engaging ECE organisations and schools to commit to staff training required her to be knowledgeable enough about the subject matter to communicate the purpose and benefits of the training:

I think because of the subject matter it lends itself to needing a little bit more than administration, because when you are in contact with schools or teachers you naturally have to talk to them about what you are offering and why, which often leads to more in-depth conversations about it. (Project Coordinator)

The other tasks involved with the project coordinator role included:

- Establishing and maintaining the registration system for delivering the workshops<sup>9</sup>
- Provision of resource packs for workshop participant organisations
- Participation in preparation and delivery of workshops – including booking venues, catering, equipment and resources, managing technology during online sessions, showing manaakitanga and opening with karakia
- Coordinating and administering the Local Oversight Group

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<sup>9</sup> Humanitix was chosen as this ticketing platform is a charitable organisation which donates 100% of profits from booking fees to children's charities. This system also provided the tools for ongoing communication with participants to notify them of any changes to the workshop scheduling and to administer the pre and post workshop surveys for the evaluation.

- Project reporting
- Key contact for the evaluation team and supporting data collection

***Provision of support and supervision for Project Coordination role***

As the above list of tasks makes clear the Project Coordination role involved engaging with the subject matter and participating in workshops where they may hear some things that are disturbing. The Project Coordinator said that Stop were very good at providing internal supervision whether formally or informally to offer an opportunity to debrief after a content-heavy day. They were also very open to hearing suggestions about delivering the pilot.

# 3 Participant feedback on training content and delivery

## Introduction

This section examines findings from the workshop participant surveys about the content and delivery of the workshops including content they would find immediately useful and topics they would like further training on. Participants provided feedback on the cultural appropriateness of training content and delivery for Māori, Pasifika and other ethnicities.

A time series design was utilised for ECE and school workshops where participants were invited to fill in a Pre-workshop survey in order to provide baseline information. After Workshop 1 and Workshop 2 participants were invited to fill in a feedback survey. This allowed us to compare findings and measure changes after each workshop. The findings from the Pre-workshop and Workshop 1 included a mix of ECE and school participants and Workshop 2 was school participants only.

The surveys in our time series design for ECE and School participants and the sample size included:

- **Preworkshop survey (baseline)** had 166 survey participants from schools (years 1-8) and ECE organisations (approximately 50% from each cohort)
- **Workshop 1** had 98 survey participants from schools (years 1-8) and ECE organisations (approximately 50% from each cohort).
- **Workshop 2** had 60 survey participants from schools (years 1-8) (50% also attended Workshop 1)

An overview of the survey samples is provided in appendix 1: Evaluation Design for ECE and school participants, Arowhenua workshops, and Oranga Tamariki and Ministry of Education introductory workshops. Participants could skip questions if they wanted to so the number of participants answering each question is specified.

## Prevention Education Pilot workshops

### Workshop delivery March 2022 – January 2023

The Prevention Education Pilot conducted 28 training workshops held online or face-to-face between March 2022 - January 2023. The workshops had similar content but were tailored for different professional groups.

132 educational facilities were invited to send representatives to attend a workshop for ECE organisations in their area or schools in their Kāhui Ako. In total, the pilot had 470 contacts in attendance over all the workshops, which is different to unique individuals as a proportion of school participants attended two workshops. Table 1 provides a breakdown workshop delivery and the number of participants.

**Table 1: Prevention Education Pilot workshop delivery and number of participants**

<b>Workshop participants</b>	<b>Number of workshops</b>	<b>Total number of participants</b>
Early Childhood Education	7	130
Schools (years 1-8) – Workshop 1	10*	94
Schools (years 1-8) – Workshop 2	8*	116
Ministry of Education and Oranga Tamariki local staff – combined regional workshops	2	45**
Mana Whenua – Arowhenua Marae Hui	1	60
Mana Whenua – Arowhenua Whānau Services	1	25

\* 2 of these workshops were for either Mid or South Canterbury years 7 & 8

\*\* 20 staff from Mid Canterbury and 25 staff from South Canterbury (the invitation extended to the Oamaru Oranga Tamariki office that works alongside Timaru and Ashburton)

In addition, Stop conducted 34 phone consults with workshop participants which in some cases led to referrals and further follow-up support.

### ***Enablers and challenges to attendance at workshops***

#### *Promotion and communication of workshops*

The factors that enabled delivery of the pilot during 2022 included the promotion and communications by the Stop team and in particular the relationships they developed with the Kāhui Ako Principal leads and ECE/Kindergarten Association. These leaders supported and promoted the pilot among their networks. The workshop training was scheduled based on Kāhui Ako and regional groupings.

Ministry of Education regional representatives also advocated for the pilot among schools, particularly those that were not as interested.

#### *Competing demands on time*

As stated, there was a good response from the 66 ECE organisations and 66 schools (years 1-8) in the pilot location to participating in Prevention Education training. A consideration was that ECE organisations and schools have competing demands on their time including other professional development opportunities. Therefore Principals, managers and kaiako had to see the value in attending training.

#### *Scheduling of workshops*

Another important consideration was to ensure the scheduling of workshops was done when schools and ECE organisations were doing their annual planning of professional development including teacher only days. This is usually done during term 4 to plan for the next year. Scheduling workshops also took into consideration that early term 1 and late term 4 are often hectic times for centres and schools. Day

and time were also important, and workshops were run in the evening and on Saturday to accommodate ECE participants attending.

Another challenge for some rural locations to consider when scheduling workshops was weather conditions at the different times of year. For example, arranging a workshop in the Aoraki - Tekapo area during winter was difficult as many kaiako were not willing to travel after dark to attend face-to-face workshops due to the icy road conditions. Holding workshops during school hours was not an option as the small size of the schools meant there was a lack of relief teachers. Stop offered these school consultations and options to attend in other towns (e.g. Timaru / Ashburton).

### *Managing Covid-19 and staff illness*

The main challenges during 2022 were the Covid-19 pandemic and flu season which put extreme pressure on staff working at ECE facilities and schools, especially in rural locations where they had a small staff numbers and pools of kaiako available for relieving staff who were ill and/or isolating. Rural schools have the challenge of multiple roles during and after school covering activities (sports, road duty, bus driving) and the time to travel to workshops was an issue for some.

To ensure the training went ahead and to mitigate the challenges of the Covid-19 pandemic, all the workshops from March to June 2023 were held online via Zoom. This required the Stop team to upskill to the online environment and adapt their workshop which was usually delivered face-to-face.

Many of the participants were complimentary about the online workshops and even though many preferred face-to-face, they thought the online was a good alternative given the impact of the Covid-19 pandemic. For some kaiako in remoter areas, this was also convenient as it saved them travel time. (see section 3):

Connection and networking with this wider group, inclusion of those isolating and with covid. Bearing in mind this is the pilot 1st run. Everyone had a window of input. great mahi.

Discussion is always hard on zoom but great we have another means to complete PLD at this time (COVID).

During the second half of the year all the workshops were delivered in person and required the Stop team to travel from Christchurch to locations around Mid and South Canterbury. Two workshops had to be cancelled due to small numbers and those that had registered were offered attendance at another workshop near their area. At several other workshops, a large number of participants that registered did not attend. This could also have been due to illness as the flu season in 2022 was impacting on staffing at ECE facilities and schools.

Interviewees in the education sector thought that considering the challenges for ECE organisations and schools during 2022, the number of educational professionals attending the workshops was very good.



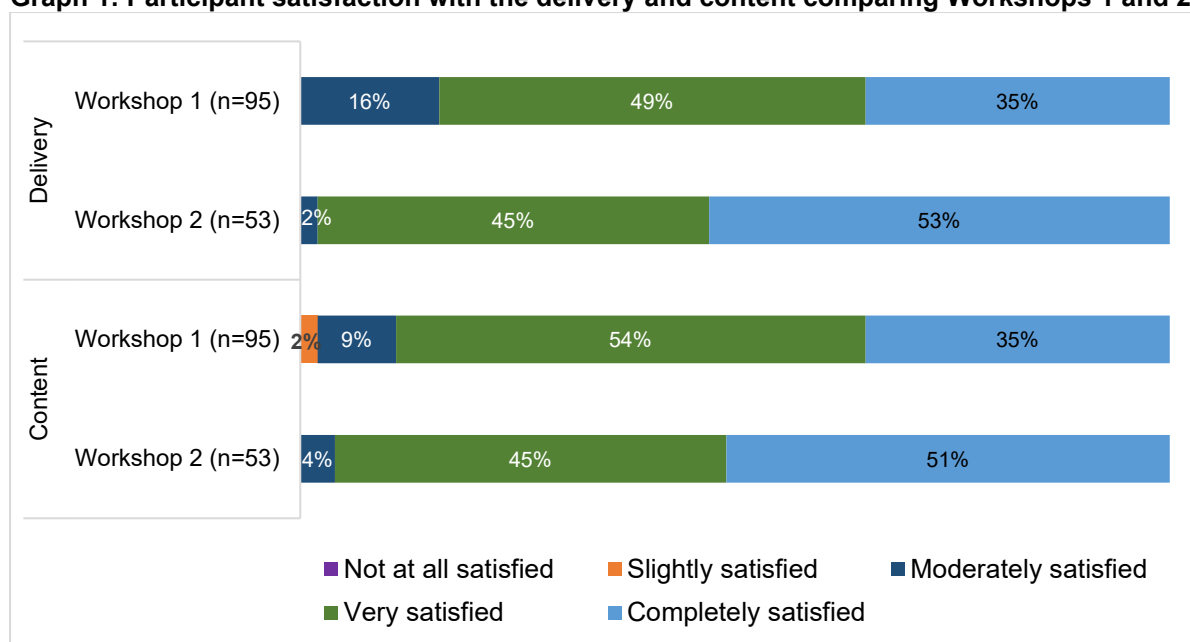
# ECE and School participants' feedback about content and delivery of workshops 1 and 2

## Satisfaction with content and delivery of workshops

Most participants were satisfied with both the content and delivery of the workshops. A total of 84% in Workshop 1, and 98% in Workshop 2 rated their overall satisfaction with the delivery of the Workshops as 'very satisfied' or 'completely satisfied'.

Similarly, the majority of participants were satisfied with the content of the workshops, with 89% reporting that they were 'very satisfied' or 'completely satisfied' with the content after Workshop 1 and 96% after Workshop 2.

**Graph 1: Participant satisfaction with the delivery and content comparing Workshops 1 and 2**



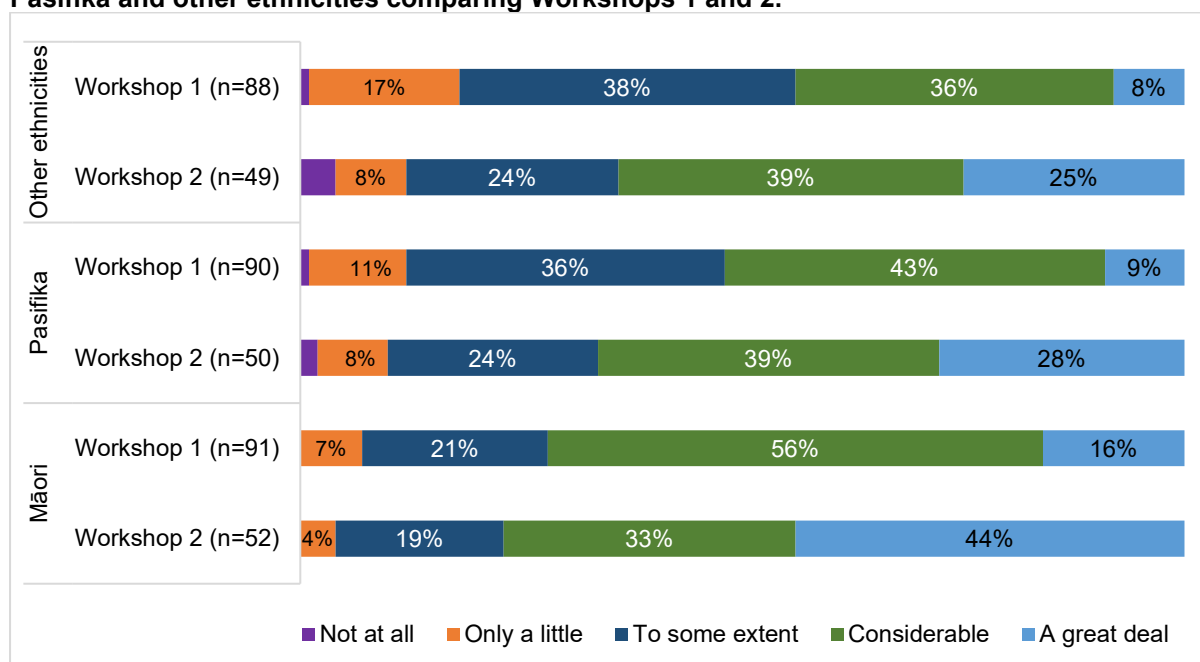
## Cultural appropriateness of workshop content and delivery

Participants were asked about the cultural appropriateness of the content and delivery of the workshop they attended for Māori, Pasifika and other ethnicities. Three quarters of participants rated the appropriateness of the workshop content and appropriateness for Māori as 'considerable' or 'a great deal' across both workshops. There was a 28% increase in the proportion rating appropriateness 'a great deal' from Workshop 1 to 2.

Half of the participants rated the appropriateness of the workshop content and appropriateness for Pasifika as 'considerable' or 'a great deal' for Workshop 1 increasing to two thirds of participants for Workshop 2.

Under half of the participants rated the appropriateness of the workshop content and appropriateness for 'other ethnicities' as 'considerable' or 'a great deal' for Workshop 1, increasing to nearly two thirds of participants for Workshop 2.

**Graph 2: Participant rating of the cultural appropriateness of delivery and content for Māori, Pasifika and other ethnicities comparing Workshops 1 and 2.**



### Key themes from the participants' comments:

#### ***Delivery team including Cultural Advisor and the way they presented was particularly appropriate for mana whenua***

Several participants welcomed the emphasis on Te Ao Māori highlighting the importance of whānau, rūnanga support and good tikanga supported by the Cultural Advisor. One of these participants would like to 'dig deeper' into how to deal with this in a culturally enhancing way, and from a Māori perspective valuing whānau at the centre.

One participant stated that the presentation was 'well balanced', and another indicated it was culturally appropriate due to the expertise of the team presenting:

This was acknowledged frequently and get to have [Māori facilitator] as part of the team, as well as [Cultural Advisor] and other expert partners.

One participant complimented the team for modelling culturally responsive pedagogies and another participant complimented the inclusive and welcoming environment created.

#### ***The holistic approach and importance of knowledge about the context supported consideration of cultural perspectives***

Three participants mentioned that holistic approaches and the importance of knowing the context was supportive of considering cultural perspectives:

Talked about the use of a holistic approach when working with whānau through Stop which to me transferred to 'context' info where

we too need to consider aspects that include culture, language and identity.

### ***The supportive approach was appropriate for all cultures***

Six participants suggested the supportive approaches emphasised by the facilitators was beneficial for all cultures:

I do think the approach that the workshop takes is in most cases showing ways to deal with situation that would be appropriate [for all ethnicities].

I kind of feel with the scenario that was presented to us to explore in breakout groups, regardless of the ethnicity of the children or families involved, I will still have aimed to manage the situation the same. Name, no shame, record, open question, consult and inform parents, safety and monitor, follow up.

Culturally appropriate for all cultures as emphasised processes being mana enhancing for all children involved.

### ***There was acknowledgement of the complexity of the topic and some participants felt they needed more knowledge***

A participant emphasised the complexity of the topic due to the broadness of terms such as 'other ethnicities' which covers a multitude of cultures. The same could be said for the terms 'Pasifika' and 'Māori' which cluster multiple cultural perspectives and practices under broad terms.

Six participants suggested that they would like to learn more about different cultures, for example:

Each situation is context specific. This workshop was more generalised in its approach. More information about the values of particular cultures relevant to NZ schools is needed.

I do not feel qualified to comment on the others because I don't have enough understanding of how these cultures approach these types of discussions.

## **Ways to address sexualised behaviours with family or whānau across cultural contexts**

***Workshops 1 and 2 question: Has this training provided you with insight and understanding about ways you might address sexualised behaviours with family/whānau across cultural contexts?***

### ***Workshop 1 findings (49 answered)***

Six participants answered with 'yes' or similar e.g. 'definitely', 'absolutely'. Four participants responded with 'to some extent' or similar.

Sixteen participants discussed insights relating to **increased awareness and sensitivity about cultural norms and values** including an understanding of religious and social backgrounds:

I believe that we need to be aware of the cultural, religious and social backgrounds of all concerned but, keeping the safety and well-being of the child at the forefront of every decision.

Taking into consideration culture and religion when reflecting on the incident/language etc and when communicating with families.

Understanding things with more of a hauora approach especially intergenerational home life.

Several participants specified ways of working to be more culturally appropriate. Two of these participants said the training had made them aware of using te reo Māori. Another participant said, *face-to-face, knowing their cultural background, High level of trust, Empathy, Respect, Understanding, Working in partnership, Manaakitanga.*

Four participants discussed the importance of knowing the families.

It's really about knowing our families and their home life and their own unique cultures and customs, ensuring we have that strong reciprocal wānanga but wondering about cultures we may not be so familiar with our ESOL<sup>10</sup> families.

Eleven participants' responses revealed that the training had not provided them with insights yet, some thought it might be covered in future workshops.

#### *Workshop 2 findings (43 answered)*

A resounding 'yes' with 39 out of 43 participants indicating that the training had provided them with insights. Eight of these participants mentioned insights relating to working with whānau including creating a positive relationship with whānau before an incident and having clear steps and guides to have discussions with whānau:

Yes. Respect for the whānau first. Being open about the process and working on a whānau-led response if possible.

Four participants who answered 'yes' also identified other benefits of the training such as giving them confidence and knowledge including awareness of what support is available.

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<sup>10</sup> English for Speakers of Other Languages (ESOL)

## Prompting development of cultural competency policies that respond effectively to sexualised behaviour

**Workshops 1 and 2 question: Has this training prompted opportunities to develop cultural competency policies that respond effectively to sexualised behaviour?**

### Workshop 1 findings (45 answered)

Twenty-one participants responded that the training had prompted opportunities to discuss and review current policies to ensure they take culture into consideration with their response to sexualised play and behaviour.

We will review our existing policies through this lens to ensure we have considered all cultures in our school community. This will involve community, Board and staff review.

Sixteen participants responded with either not applicable or unsure, or the need for further discussions within the school.

Two participants suggested that a separate policy may not be needed, as they would take same approach regardless of ethnicity.

Two participants requested more information with one suggesting it would be helpful to have a roadmap.

### Workshop 2 findings (38 answered)

Eighteen participants responded with 'yes'. Out of those, four participants provided more information with several indicating they would like more information:

Yes, I would like to see some more PD in my kura around communicating with our Māori and Pasifika families more effectively.

Yes. This is something that previously we hadn't thought deep enough about.

Yes, it's prompted the need to do this. Still feeling unsure how to actually write the policy.

Ten participants said they had reviewed their policies or that this was something that needed further consideration and the workshop had prompted discussions on this topic.

Eight participants indicated uncertainty, and this was an area they required further information about. Two participants indicated '*to some extent*', one responded with '*unsure*', and five stated '*no*' although two added '*not at this stage*'.

## Content ECE and school participants would immediately use and areas for further training

Participants in Workshops 1 and 2 were asked what content they would immediately put into use and what areas they would like further training on.

**Workshops 1 and 2 – Top 3 areas participants would immediately use  
(Workshop 1 95 answered and Workshop 2 57 answered)**

1. Differentiating between normal, concerning and harmful sexualised behaviour
2. Slowing down to understand the context
3. Importance of language

**Workshops 1 and 2 – Top areas participants identified for further training  
(Workshop 1 91 answered and Workshop 2 48 answered)**

1. Trauma-informed approach
2. What is this sexualised behaviour saying
3. How to have conversations with whānau
4. Impact of explicit material/pornography (Workshop 2 with schools)

Participants provided some qualitative feedback about what content they found beneficial and would immediately use along with suggestions for further content. We identified key areas of consideration below.

*Workshop 1 participant comments*

Regarding content they would immediately use one participant said all was good and helpful. Another said,

[w]e already have strong relationships and processes in place with OT and community providers and work with a trauma based lens so I feel like we have a strong foundation and the information from this workshop will enhance our responses and teaching approaches. Great to do this as a team!

Five participants made comments and suggestions regarding topics for future training. One participant highlighted the importance of values and wanted to explore the diversity of values more to assist kaiako navigate this to ensure tamariki and children are kept safe. Another wanted to know more about Stop support with older students, especially students with a specific learning disability. A participant suggested more information about social media influences would be beneficial.

Two of these participants recommended that this was an area where continual updating was required.

*Workshop 2 participant comments*

Two participants identified topics they found particularly useful such as using simple language and how to word conversations with whānau, and they would immediately put these into use.

Three participants stated they would like more information about topics such as modelling conversations with tamariki and talking to ESOL parents. Another said the

workshop they attended ran short on time so did not include information about children's exposure to explicit material/pornography.

Three participants thanked the facilitation team, with one saying *you made a difficult and challenging topic, seem manageable and gave me the confidence to know that I could cope with a difficult situation*. Two indicated specific things they were grateful for including the ability to build networks, to access the support when needed, and workshop resources that they would put in the Resource Teachers: Learning and Behaviour (RTLB) library.

Five participants indicated that the workshops covered the topics really well and they did not feel the need for more training at this time. Others identified specific areas they wanted to know more about.

## **ECE and school participant feedback about workshop delivery**

### **Overall feedback about delivery**

Workshop 1 was held online via Zoom and Workshop 2 was conducted face-to-face. There were some differences in feedback between the workshops, likely due to the way they were delivered. Workshop 2 had much higher levels of satisfaction with discussion and the use of scenarios and questions than Workshop 1. Workshop 2 is also intended as an opportunity to deepen participants' knowledge about responding to incidents of tamariki and children's sexualised play and behaviours and the use of scenarios and discussion/questions to support this.

Participants from both workshops identified 'Specialist knowledge' as an important factor in the delivery of these workshops and this supports interviewees views that facilitators require a depth of knowledge and experience in this area. Co-facilitation also supported bringing a range of experiences and knowledge to the training.

### **Workshop 1 feedback (30 answered)**

Five participants took the opportunity to provide positive feedback about delivery, saying it was engaging, interesting and the facilitators were very professional and caring in their delivery of a sensitive topic.

It was much more engaging, interesting and informing than I had expected, especially given it was 4 hours long. I am pleased I waited over 2 years to take part in the pilot.

Very well presented and I look forward to the next session and beyond. This is a very sensitive topic and I believe it was dealt with in a very professional, sensitive and caring manner by all involved.

What I found very affirming was the great modelling of language that [facilitator] used throughout the workshop.

Five participants commented that the four-hour workshop online was too long and suggested breaking it up into two, two-hour sessions. Some suggested that the introductions could potentially be shortened. Their suggestions were reiterated by

some participants in feedback about online delivery. A further six participants discussed the advantages and disadvantages of online presentations.

One participant found it difficult to concentrate as the session was scheduled later in the day. This raises the issue of scheduling at a convenient time for participants as another participant suggested considering multiple opportunities for kaiako to engage including after school.

Four participants suggested that providing copies of the presentation before the workshop would be an improvement.

### *Workshop 2 feedback (14 answered)*

Workshop 2 was delivered face-to-face and nine participants took the opportunity to provide positive feedback about the workshop delivery, knowledgeable engaging presenters, and the information provided. For example:

Great presenters - know material and delivered in an open and informative way. Reinforcing the importance of it and our responsibilities as teachers to all our tamariki.

It was a great delivery, and I enjoyed the use of scenarios. It was helpful to be moving around and doing activities to break things up.

I found the presenters to be knowledgeable, open, honest and encouraged us to ask questions. They ensured they said that they were available for any questions we may have if we were dealing with issues at school.

What amazing wahine you are! So lucky to have participated in this programme. This is such an important topic and as teachers, I can't believe how little PD we are given on such an important concept. You made it interesting, relevant and real. Thank you.

Three indicated that they would have liked more time. Two people stated a preference for in-person training over online training:

I thoroughly enjoyed being face-to-face. It was more engaging and felt the group shared more in the way of examples.

## **Participant feedback about online delivery**

***Workshop 1 question: If your workshop was delivered online, we would appreciate your feedback about what you found worked well and areas you suggest could be improved. (78 answered)***

There was overall positive feedback about the online delivery of workshops. While some participants preferred face-to-face delivery, they appreciated being able to access this training online given the Covid-19 pandemic restrictions. The participants provided suggestions about how to enhance this delivery for future online workshops and this provides useful insights for all online trainers to consider.



### *46 participants provided positive feedback about online delivery:*

23 participants complimented the delivery in terms of presentation and communication style of the team, which they found professional, supportive, and comfortable. They also mentioned that it was a well organised session which included good flow and pace, use of technology such as breakout rooms, videos, slides and chat with links. The content was informative and there was an opportunity for discussion in the breakout rooms. One person remarked that they enjoyed learning in the comfort of their own home.

15 specified the break-out groups for positive feedback, many saying that they '*worked well*', '*were helpful*' and '*successful*'. Similarly, six of them emphasised group discussions in their positive feedback. Three specifically mentioned liking the videos.

I liked the video's that you could use with children at school. Age appropriate but strong messages.

Seven of them mentioned their appreciation of the regular breaks which allowed participants to 'refresh', move, and eat.

Additionally, seven were complimentary about the presenters:

I found that they did very well in getting us to work together.

I thought it was presented really well, with the support of [Project Coordinator] as the tech expert and then the specialist knowledge of the facilitators. The facilitators were lovely, professional yet relaxed and friendly.

I found the presenters really engaging ...helped to stay engaged after a day at work!

## **Implication of findings for optimising training delivery**

The pilot providers and participants reflected on the best ways to deliver the training workshops to the education sector. Some of their feedback is relevant to delivery to other sectors, whānau, and communities.

### **Build connections and relationships with sector and community leaders**

Building the connections and relationships with sector and community leaders is a crucial step to introduce the purpose and value of the training and consult about the best ways to deliver to their organisations and communities. These relationships with leaders can encourage their support and promotion of the training among their networks. This relational approach supports developing partnerships and the potential for future delivery initiatives.

The Stop team, with the support of MoE representatives on the Local Oversight Group, used this approach with Kāhui Ako Principal Leads and other educational leaders in Mid and South Canterbury. Furthermore, Stop offered schools follow-up advice, consults, and specialist training which extended the relationships beyond one-off training sessions.

The partnership with the mana whenua Cultural Advisor and Arowhenua Whānau Services was instrumental in holding the workshops at Arowhenua marae and the ongoing engagement with kaumatua and AWS kaimahi.

## **Retain a mix of online and face-to-face delivery options**

While both the pilot providers and many participants said they preferred face-to-face, the positive feedback from participants about online delivery shows that this training can be delivered well online. The findings show that during 2022 online delivery was a good option when there were Covid-19 pandemic restrictions.

For some participants online delivery was convenient and enabled their attendance. The geographical challenges are another consideration as the pilot area was extensive and included rural locations. For example, by reducing the time that would normally be required to travel to workshop venues.

The suggestions to strengthen the online delivery are relatively minor as feedback about the core delivery and content were positive. Suggestions from some participants included addressing technical glitches, enhancements to breakout room discussions and sending out the PowerPoint slides prior to the workshop, which Stop started to do. A key consideration for some participants was the timing of the workshops in terms of time of day and length of workshop.

Some participants also suggested the introductions time should be shorter, particularly as some participants already knew each other. This time to whakawhanaungatanga creates the basis for engagement so thinking of creative ways to ensure there is still time to do this but also time to deliver the session content is important. Several suggested sending out introductions from the delivery team prior to the workshop to reduce the introduction time. A possibility is sending a short video introduction to registered participants prior to the workshop. However, given the importance of establishing a safe welcoming space at the beginning of the workshop it is necessary to have enough time set aside for the delivery team, Cultural Advisor, and participants to introduce themselves and create that space.

There was very positive feedback about the delivery of the workshops conducted face-to-face. The pilot providers travelled to regional and rural towns throughout Mid and South Canterbury to deliver Workshop 2. In terms of their time and resources, it could sometimes be disappointing if only a few people turned up to the workshop. The next section provides suggestions to increase attendance.

## **Suggestions for delivering to more staff and enabling attendance**

One of the face-to-face workshops was delivered at a teachers only professional development day which interviewees thought was a more efficient way of delivering the training to a larger number of staff from one school. Interviewees identified several advantages of training more than a few representatives from each school.

One noted the challenges for busy kaiako having the time to share their training with colleagues and therefore training a larger number of staff would encourage a more standardised response.

Feedback from survey participants also identified providing training to whole staff groups would be advantageous:

This would be great to be presented to whole staff groups, whether school by school or in Kāhui Ako, Cluster groups. After seeing the positive effect on some of my peers I believe it would be beneficial for others to have the same message. As the adults providing a safe environment for the children, we need to be confident in what we are doing when we are dealing with 'vulnerable' children. (Survey participant)

Other advantages identified are that kaiako are more likely to be in attendance at a professional development day. Kaiako are also less likely to feel pressured than if the workshop was delivered within school hours or be tired if delivered in the evening after a busy day. The Project Coordinator reflected on delivering at staff only days as an optimal way to deliver the workshop:

So I think that is a big learning for me, is like how do you target and how do you make yourselves available for your staff only days, and working off a roster of the schools and being ready to deliver a really highly professional workshop as part of their staff development days. (Project Coordinator)

Considerations are the length of the workshop (a four-hour session was thought to be the maximum) and the competing demands of other professional development kaiako are expected to do. Relationships and consultation with educational leaders and early scheduling of workshops would be important to secure a slot at teachers' professional development days.

The diversity of roles of professionals attending the workshops shows interest from others working with schools such as Social Workers in Schools (SWiS) and Resource Teachers of Learning and Behaviour (RTLB). If workshops are to be delivered at teacher only days, then consideration of how these other professional groups could access workshops would be required.

Further suggestions from pilot partners to enhance delivery options and engagement of educational professionals include:

- Instead of delivering training via Kāhui Ako clusters, where only one date/option was provided, could centralise delivery and open up multiple dates.
- Advertise training to schools by communicating with all staff rather than relying on only Kāhui Leads to communicate to staff.
- Make training badge or recognised as part of PDL programme.

## Having two training sessions with option of follow-up sessions

The school participants were offered two workshops and the survey findings from Workshops 1 and 2 indicate that most participants thought they required follow-up training and identified topics they would like to know more about. The rationale for having two workshops is the amount of information and time it takes to discuss these topics. Having a gap between workshops was intended to allow time for schools and kaiako to reflect and put into practice what they had learnt so this could be discussed and refined at the follow-up workshop. The Stop Prevention Education Lead explains:

The whole point in doing the workshop one and workshop two was to have a follow up. To put in practice and share responding to situations over the months. Not just going in for a day and coming out, but to build and create a community of learning within the Kāhui Ako. (Stop Prevention Education Lead)

A participant supported this rationale for allowing some time to consolidate learning before having a follow-up workshop:

I feel this is a zoom that needs to have a follow-up 6mths down the track when we have had the opportunity to reflect on our own collaborative teaching and learning environments and where we need to follow up with team professional learning and providing successful learning outcomes for our tamariki and families about 'safe play'. (Survey participant)

Schools were also offered the possibility of additional workshops and interviewees and participants reflected that ongoing professional development in this area would be beneficial:

These points were covered well within the course, however I feel these points will always be areas where knowledge, practice and understandings can continue to grow and strengthen. (Survey participant)

The Prevention Education Pilot provided each educational facility with one resource pack which was appreciated by participants. Several suggested that it would be good if they could have more resource packs for kaiako to use which has implications for funding more resources.

As suggested by some survey participants having shorter workshops that are more frequent may work better for many professionals who are time poor. Particularly if some were available online. A suggestion was having a webinar shorter style delivery as one of the delivery/resource options.

## **Arowhenua Prevention Education workshops participant feedback about training content and delivery**

Two workshops were held with Arowhenua Whānau Services (AWS) kaimahi. The first workshop was held at Arowhenua marae on the 17 August 2022 as part of a day long programme including a pōwhiri to welcome members of the Stop Services team and Board and the evaluation team to Arowhenua.

The first workshop was a shortened version of the training programme to provide Kaumatua, AWS kaimahi and other participants with an overview of the training Stop provides to ECE organisations and schools. This was to inform them about what kaiako were being taught and to share in this knowledge when working with whānau and tamariki. Approximately 60 people attended this workshop and 29 completed the evaluation survey.

The second workshop with Arowhenua Whānau Services kaimahi was held on 20 January 2023 at Arowhenua marae with 25 kaimahi attending. Sixteen of the participants completed the evaluation survey, 13 of whom had attended the first workshop. Below are key findings related to content and delivery. Due to the small survey sample sizes, we have specified numbers rather than percentages.

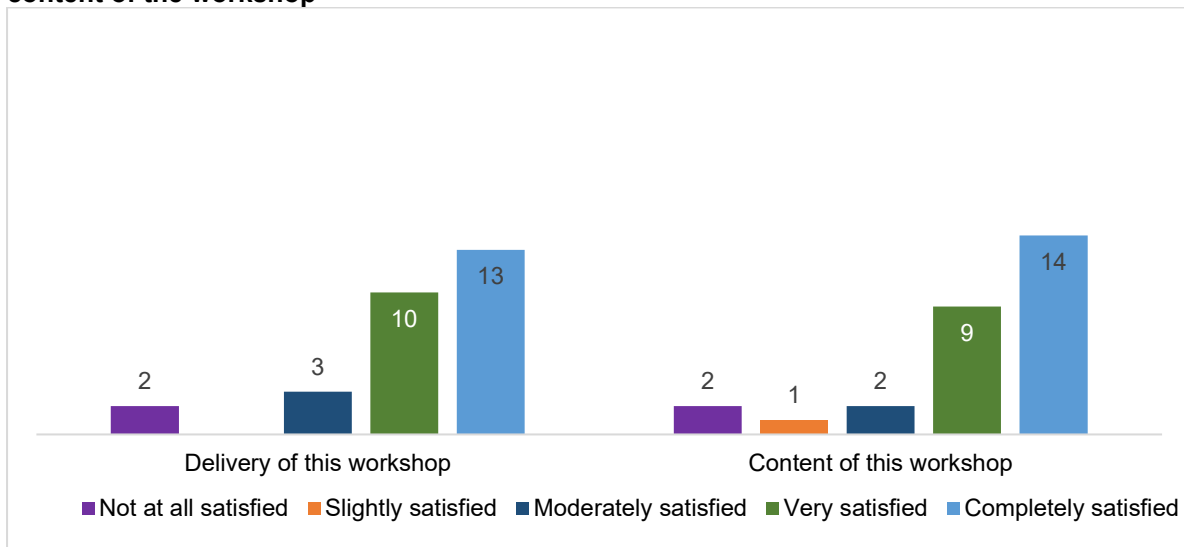
### **Overall satisfaction with workshop delivery and content**

There were high satisfaction levels with the delivery and content of both workshops with most participants answering 'completely satisfied' or 'very satisfied' to the survey questions. A few participants said they were 'moderately satisfied' and in the first workshop, two were 'not satisfied at all'.

Graph 3 shows the overall satisfaction ratings of the content and delivery of Workshop 1. Of the 28 participants who answered this question 23 were highly satisfied with the delivery of the workshop with 13 saying they were 'completely satisfied' and 10 saying they were 'very satisfied'.

There were similar satisfaction ratings for the content of this workshop. Of the 28 participants who answered this question 23 were highly satisfied with 14 saying they were 'completely satisfied' and 9 saying they were 'very satisfied'.

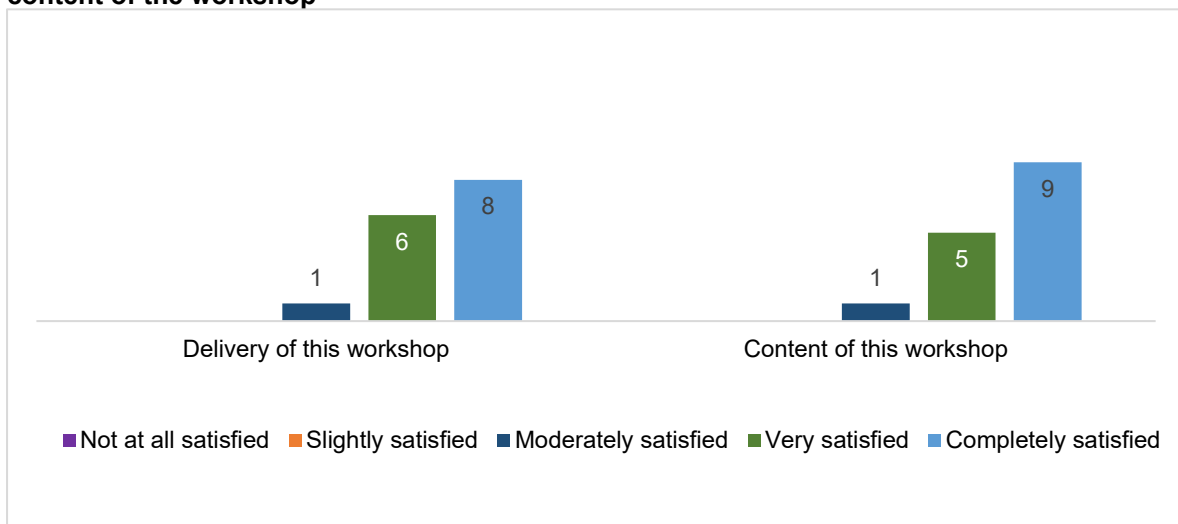
**Graph 3: Workshop 1 - the overall level of satisfaction participants had for the delivery and the content of the workshop**



Graph 4 shows the overall satisfaction ratings of the content and delivery of Workshop 2. Of the 15 participants who answered this question 14 were highly satisfied with the delivery of the workshop with eight saying they were ‘completely satisfied’ and six saying they were ‘very satisfied’. One participant said they were ‘moderately satisfied’.

There were similar satisfaction ratings for the content of this workshop. Of the 15 participants who answered this question 14 were highly satisfied with nine saying they were ‘completely satisfied’ and five saying they were ‘very satisfied’. One participant said they were ‘moderately satisfied’.

**Graph 4: Workshop 2 - the overall level of satisfaction participants had for the delivery and the content of the workshop**

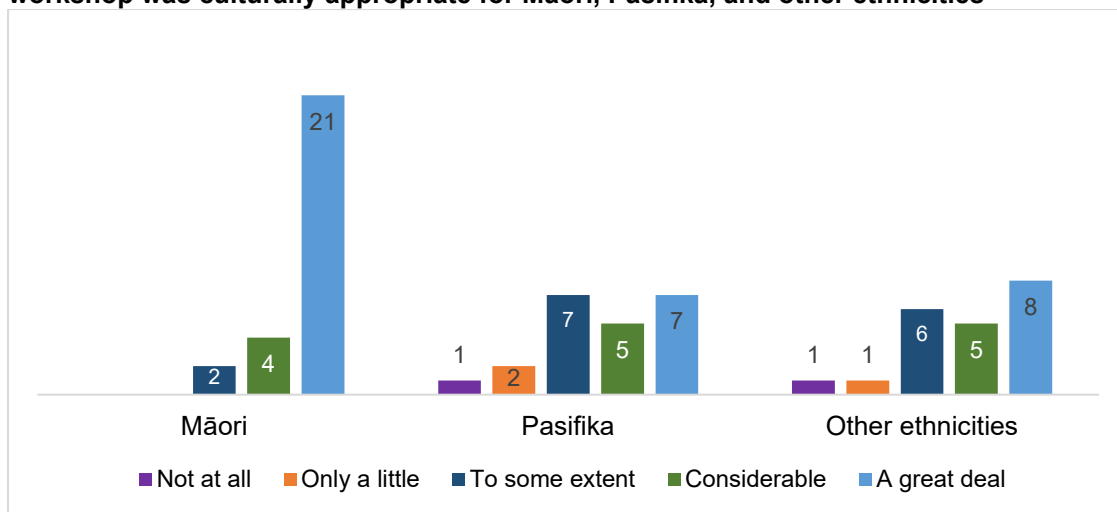


## Cultural appropriateness of content and delivery

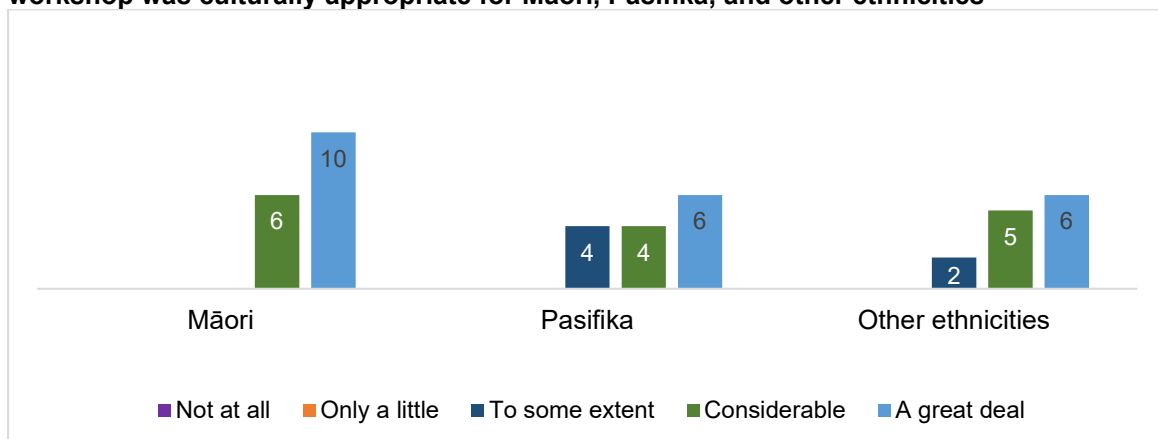
**Question: To what extent did you think the delivery and content of this workshop was culturally appropriate for Māori, Pasifika, and other ethnicities?**

Across both workshops the majority of participants rated the delivery and content highly appropriate for Māori with most participants rating it as 'a great deal' and some participants as 'considerable'. There were more mixed findings for Pasifika and other ethnicities. Graphs 5 and 6 illustrate the findings for Workshops 1 and 2 respectively.

**Graph 5: Workshop 1 - The extent participants thought the delivery and content of this workshop was culturally appropriate for Māori, Pasifika, and other ethnicities**



**Graph 6: Workshop 2 - The extent participants thought the delivery and content of this workshop was culturally appropriate for Māori, Pasifika, and other ethnicities**



**Question: Has this training provided you with insight and understanding about ways you might address sexualised behaviours with family/whānau across cultural contexts?**

Across both workshops the majority of survey participants said 'Ae' or 'yes' to this question (Workshop 1: 21 out of 24 participants; Workshop 2: 12 out of 14 survey participants).

**Workshop content participants would immediately use and areas for further training**

The top three areas participants said they would immediately use were slightly different for Workshops 1 and 2.

**Workshop 1 (26 answered)**

1. Importance of language (25 participants)
2. Slowing down to understand the context (22 participants)
3. Overview of Stop (19 participants)

**Workshop 2 (16 answered)**

1. Slowing down to understand the context (16 participants)
2. 14 participants identified the following four topics:
  - Differentiating between normal, concerning, and harmful sexualised behaviour
  - Importance of language
  - Reasons why children engage in sexualised behaviour
  - Responding to sexualised behaviour

**Most participants identified they would like more training**

After Workshop 1 the majority (26 out of 28) of survey participants said they would like further training. Five participants commented about the benefits of this training and one suggested training for older age groups. A participant summed up the sentiment well:

This was a taste; I'd be interested to have the full feed and unpack all areas further. (Survey participant)

There was a similar response after Workshop 2 with 13 out of 16 participants indicating they would like further training.



### **Workshops 1 and 2 – Top 3 areas participants identified for further training (Workshop 1- 26 answered and Workshop 2- 12 answered)**

1. Trauma-informed approach
2. The impact of explicit material/pornography
3. How to have conversations with whānau

After Workshop 2, ten participants provided additional comments which were all positive and many of these participants thanked the facilitators for their mahi and sharing their knowledge:

Thank you to your valuable service and all the amazing mahi you all do, which is building a better future for our tamariki and rangatahi.

## **Ministry of Education and Oranga Tamariki staff feedback about content and delivery of introductory workshops**

Two introductory workshops were held with staff from the local Oranga Tamariki and Ministry of Education sites in the Mid Canterbury and South Canterbury regions respectively, during March 2022. The two-hour workshops were held online to accommodate Covid-19 pandemic restrictions and were a shortened version of Workshop 1 provided to ECE and schools. The purpose was to introduce the Prevention Education Pilot to local government agency staff and provide an overview of the training Stop provided to ECE organisations and schools. This was to raise awareness of the pilot and support a shared understanding of this topic and shared ways of working together as part of the community development approach.

The finding that 73% (n=22) of the Pre-workshop participants rated the consistency of understanding among professionals as minimal highlights the need for expanding training beyond ECE and schools.<sup>11</sup>

### **Workshop and survey participants**

In total 45 staff attended the two workshops: 20 staff attended the Mid Canterbury workshop and 25 staff attended the South Canterbury workshop. Participants were invited to fill in a pre-workshop and end of workshop survey.

The pre-workshop findings showed that 47% of participants had had no previous training on this topic which highlights a need for staff training in this area, particularly considering their work with tamariki and children.

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<sup>11</sup> The Pre-workshop question: To what degree do you think there is a consistency of understanding amongst professionals (e.g. School staff, Ministry of Education staff, Oranga Tamariki Social Workers, and community organisations) about appropriate identification and responses to children's concerning sexualised behaviour?

## Satisfaction with content and delivery of workshop

While just over half of the participants were 'very satisfied' (40%) or 'completely satisfied' (15%) with the content there was some disappointment that the workshop did not go into more depth (See Graph 7). Participants felt it was a good introduction, but many thought they were attending a training session and wanted to know more as expressed by these participants:

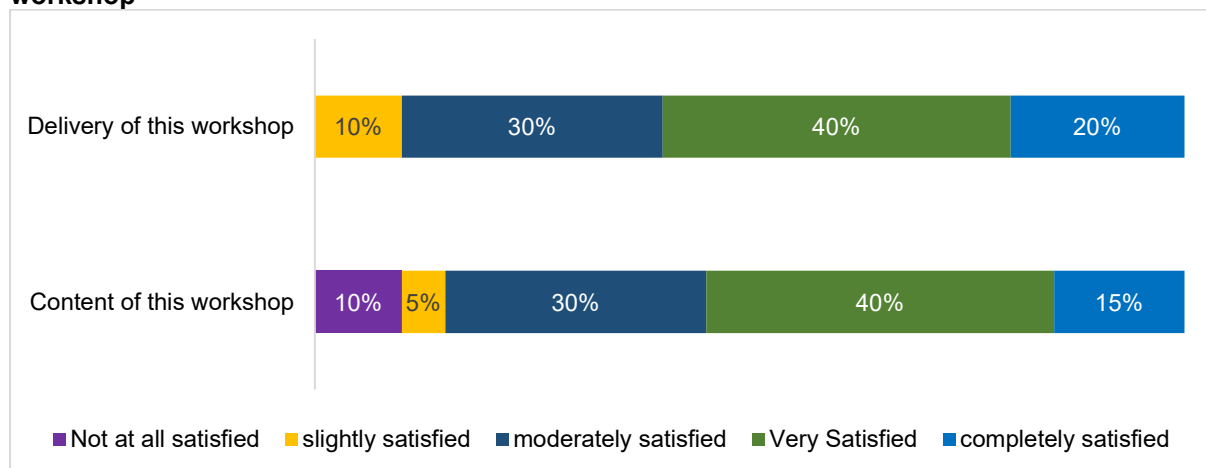
The content of this presentation provided a general overview of services offered by STOP and is a good information platform for initial introduction to CHSB (child harmful sexual behaviour). However, I hope there is a more advanced outline of the processes, referral criteria, and possible whānau and/or community-based interventions available.

I would value ongoing training across the workforce so that we have a shared understanding of language and interventions.

I wonder whether there was a lack of clarity about the intention of the gathering? Perhaps people thought it was PD, whereas it was more about connection and overview of the project.

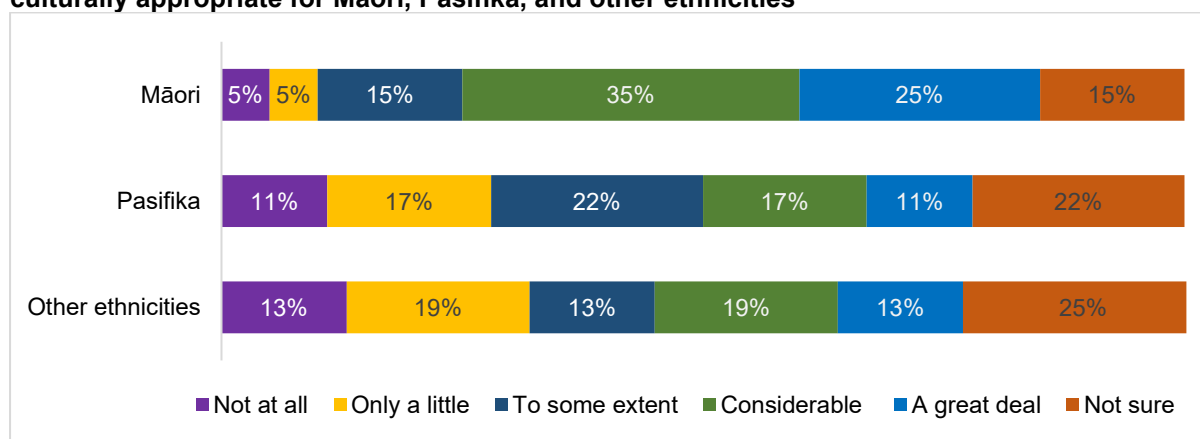
The implications are more training is required with staff at these government agencies at the pilot sites. Other locations may consider longer and more in-depth training workshops when introducing the pilot to government agencies and other service providers.

**Graph 7: Participant overall level of satisfaction with the delivery and the content of the workshop**



Regarding cultural appropriateness of the delivery and content for Māori, Pasifika, and other ethnicities there was a range of views. Nearly two thirds (60%) of participants rated appropriateness for Māori as either 'considerable' (35%) or 'a great deal' (25%), however 15% were unsure. Fewer participants rated the appropriateness of the content and delivery as high for Pasifika and other ethnicities and there were higher levels of uncertainty (Graph 8).

**Graph 8: The extent participants thought the delivery and content of this workshop was culturally appropriate for Māori, Pasifika, and other ethnicities**



## Concluding observations

The workshops with government agencies were the first that Stop conducted for the pilot and the first online workshops they had run. There was generally very good feedback about the online delivery from the agencies and this continued to improve as the positive feedback from ECE and schools demonstrates. The overall satisfaction in delivery increased after Workshop 2 and this was thought to be because they were held face-to-face and allowed for more in-depth discussions.

The findings regarding cultural appropriateness of the delivery and content for Māori, Pasifika, and other ethnicities was highest for Māori across all the groups participating in workshops. Arowhenua workshop participants reported a high level of appropriateness for Māori which is very positive considering most participants are Māori and many of them work with tamariki and whānau. The majority of participants in the other workshops were Pākehā and there was reluctance by some participants to identify how appropriate content and delivery was for other cultures.

For schools who participated in a second workshop the ratings of appropriateness increased for 'Māori', 'Pasifika' and 'other ethnicities' which likely reflects the ability of the Facilitators to have more in-depth discussions with participants during the face-to-face workshops.

Given the importance of culture and religion in influencing people's views of children's sexualised behaviour there is scope for further developing cultural responsiveness and models that will engage different communities in understanding children's age-appropriate sexualised play and behaviour and safe adult responses to normal, concerning and harmful behaviours.

## 4 Early outcomes for pilot participants

This section reports on key findings from the workshop surveys that measure self-reported changes to participants knowledge, understanding and confidence to respond effectively after attending one or two workshops. We begin with the findings from the workshops conducted with ECE and school participants. Noting that the ECE cohort were offered one workshop and schools (years 1-8) were offered two workshops.

The surveys included questions with quantitative scales that we repeated in each survey to compare changes after attending the workshops. The Preworkshop survey provides a baseline in which to compare any changes reported by participants. The findings from Workshop 1 provide evidence of immediate outcomes for participants in terms of increased knowledge, understanding, awareness and confidence to respond effectively to tamariki and children's sexualised play and behaviour. The findings from Workshop 2 survey are then compared to Workshop 1.

Participants in Workshop 2 who had attended Workshop 1 were asked to reflect on how their practice may have changed as a result of what they had learnt. This provides insight into how the knowledge they learnt was beginning to be transferred into practice at an individual level and organisational level. For example, feedback about team discussions and reviewing ECE/school policies and procedure documents.

There are limitations on the time series survey design given the different cohorts and that only 50% of Workshop 2 survey participants had also attended Workshop 1. However, the overall strength of the findings, which show large increases in outcome measures and emerging evidence of changes to practice, provides a solid indication that the Prevention Education Training is achieving the desired early outcomes.

We complement the survey findings with qualitative feedback from 15 interviews conducted with five participants from the ECE cohort and ten participants from schools who had a range of roles. This allowed for a more in-depth discussion about the impact of attending the Prevention Education Pilot workshops for staff practice and the emerging benefits for tamariki and children and their whānau and families.

We conclude this section with the findings from the two workshops held with Arowhenua Whānau Services and the introductory workshop with MoE and Oranga Tamariki.

## Early outcomes for ECE and schools (years 1-8)

### Understanding of normal, concerning, and harmful sexualised behaviour for tamariki and children

*Pre-workshop (baseline) and Workshops 1 and 2 question: After attending this workshop what is your level of understanding about:*

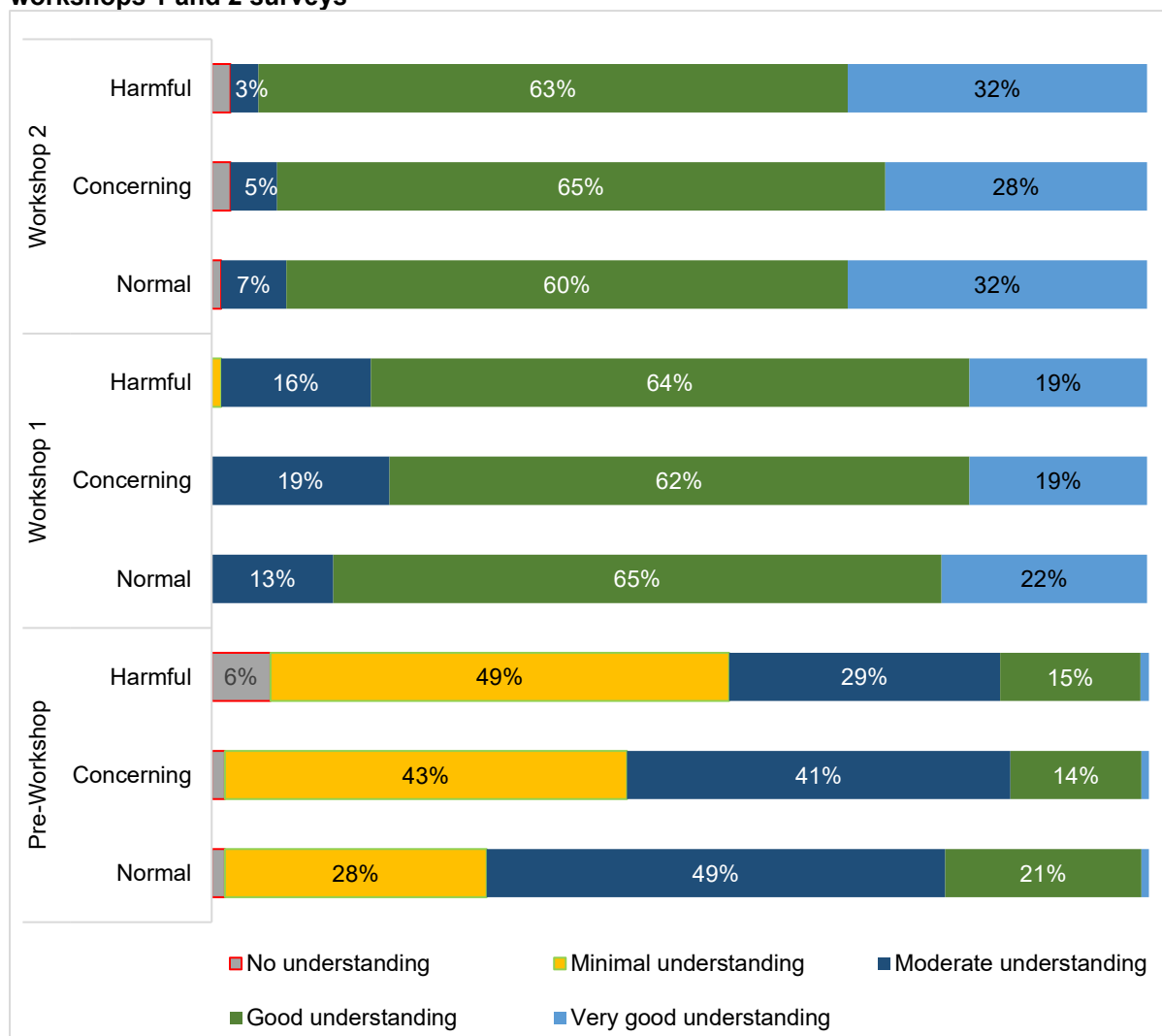
- *normal sexualised behaviour for tamariki?*
- *concerning sexualised behaviour for tamariki?*
- *harmful sexualised behaviour for tamariki?*

Baseline findings from the pre-workshop survey show that the majority of participants had a 'minimal' to 'moderate' understanding of normal, concerning and harmful sexualised behaviour for tamariki and children.

Immediately after Workshop 1 there was a **65-67 percentage point** increase in participants reporting they had 'good', or 'very good' understanding compared with baseline findings. This increase brought the proportion of participants reporting they had a 'good' or 'very good' understanding to 81%- 87% across normal, concerning and harmful behaviours.

After Workshop 2 there were smaller increases (6-12 percentage points) of participants reporting they had a 'good' or 'very good' understanding compared with Workshop 1 findings. However, these small increases meant 93% - 95% of participants now reported they had a 'good' or 'very good' understanding of normal, concerning, or harmful sexualised behaviour for tamariki and children. See Graph 9.

**Graph 9: Participant level of understanding of normal, concerning and harmful sexualised behaviour for tamariki and children comparing findings from pre-workshop survey and workshops 1 and 2 surveys**



## Understanding of the importance of language, child’s lens, and context

**Pre-workshop question: To what degree do you feel you understand the power of language that may label or stigmatise tamariki at this younger age?**

Findings show that nearly two thirds of participants had a ‘minimal’ (32%) to ‘moderate’ (32%) understanding about the importance of language at baseline. Nearly a quarter of participants had a ‘good understanding’ (24%), and a small proportion had a ‘very good understanding’ (7%).

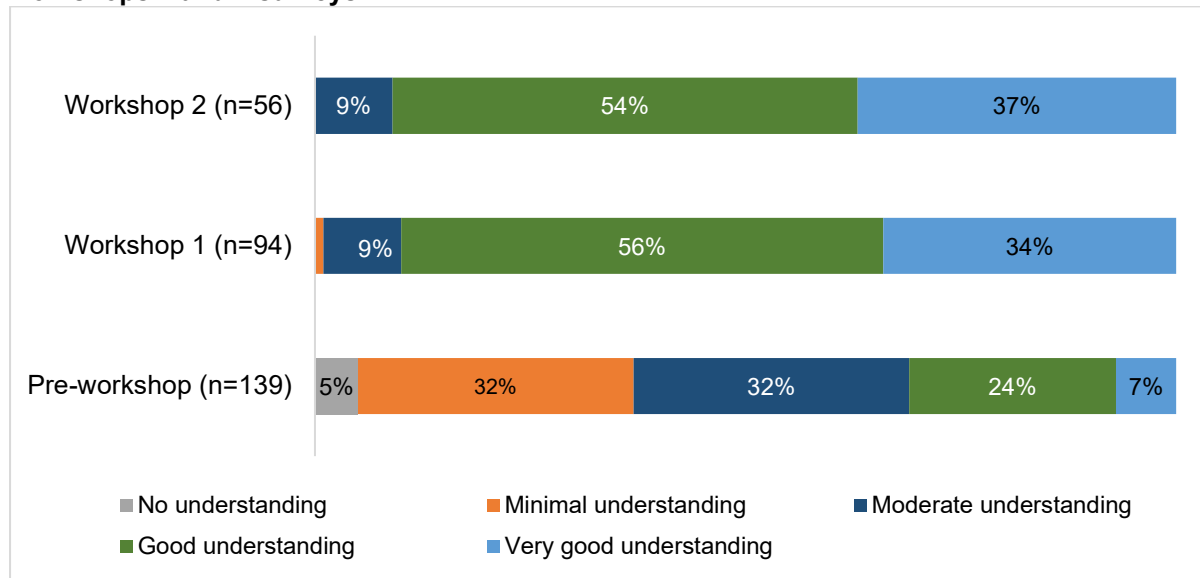
**Workshops 1 and 2 question: After attending this workshop what is your level of understanding about the importance of language in the context of tamariki and children’s sexualised play and behaviour?**

Immediately after Workshop 1 there was a **59 percentage point increase** in participants reporting they had a ‘good’ (56%) or ‘very good’ (34%) understanding compared with baseline findings. This was a substantial rise in good levels of

understanding from 31% to 90%. There was a slight increase to 91% after Workshop 2. One participant said:

I am more mindful of the importance of what we say to students and how we say it can influence their responses and how they feel.

**Graph 10: Participant level of understanding of language in the context of tamariki and children’s sexualised play and behaviour comparing findings from pre-workshop survey and workshops 1 and 2 surveys**



**Workshops 1 and 2 question: After attending this workshop what is your level of understanding about a tamaiti lens about why they might initiate sexualised behaviour?**

There were no baseline questions regarding participants level of understanding about a child’s/tamaiti lens about why they might initiate sexualised behaviour, or their understanding about the need to understand the context of a child’s sexualised behaviour. The findings relate to levels of understanding after the first and second workshops.

Immediately after Workshop 1 three quarters of participants (76%) had a ‘good understanding’ (49%) or a ‘very good understanding’ (27%) about considering sexualised behaviour from a child’s perspective. This increased slightly to 77% after Workshop 2.

**Workshops 1 and 2 question: After attending this workshop what is your level of understanding about the need to understand the context of a child’s sexualised behaviour?**

Immediately after Workshop 1, the majority of participants (88%) reported they had a ‘good’ (53%) or ‘very good’ (35%) understanding about considering the context of a tamaiti/child’s sexualised behaviour. This increased slightly to 90% after Workshop 2.

Workshop 2 participants provided a lot of feedback about how the information from Workshop 1 had influenced their practice including slowing down, pausing and not over-reacting:

Just really slow down and think rather than jumping to conclusions through an adult lens.

I certainly utilized the response of 'calm' to my tool kit. It has helped me slow down to be able to respond in a kind, supportive manner.

Participants specifically mentioned the importance of understanding the context and the child's perspective:

It made me stop and think about the context when dealing with issues.

Since the last session I have been more aware of 'noticing' interactions and behaviours between the children that may need to be addressed. I have also been making sure that I have conversations with the children to check in and make sure that they are feeling confident and safe in the school environment.

### **Confidence to respond effectively to incidents of tamariki and children's sexualised behaviour**

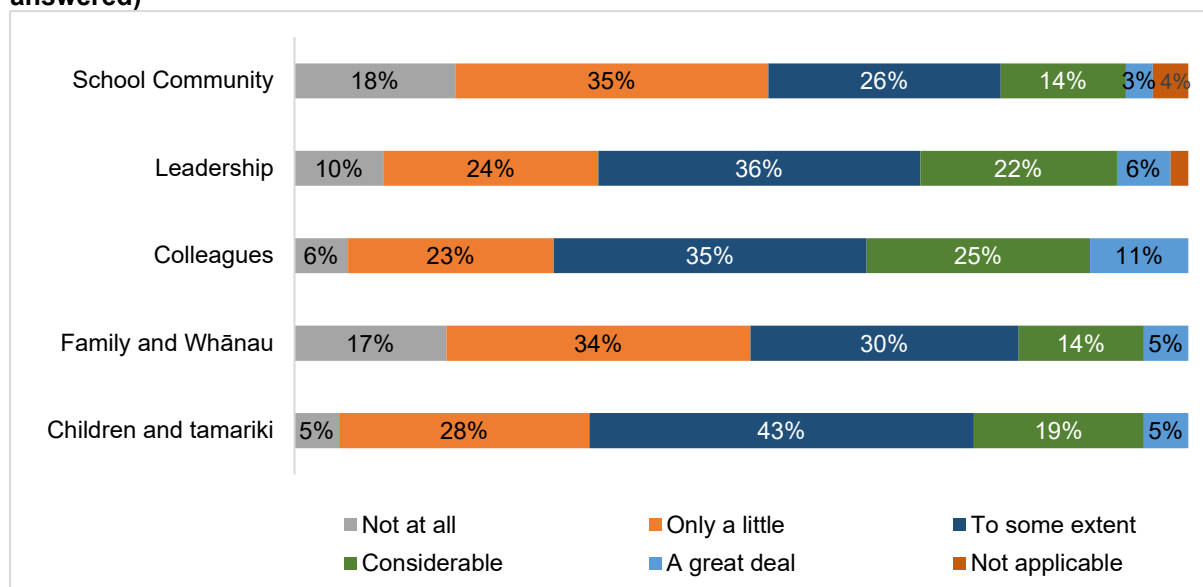
The Pre-workshop and Workshops 1 and 2 surveys asked participants to rate their levels of confidence to respond effectively to incidents of tamariki and children's sexualised behaviour to the following groups:

- Tamariki and children
- Whānau and families
- Colleagues
- Leadership
- School Community

The Pre-workshop survey findings show low levels of confidence, particularly with the school community, whānau or family, and tamariki and children.



**Graph 11: Participant level of confidence to respond effectively to incidents of children’s sexualised behaviour with different groups in the pre-workshop survey (141 to 146 participants answered)**



There were large increases in reporting good levels of confidence after Workshop 1.

**Workshop 1 compared to baseline survey:**

*40TTamariki and children* - ratings of ‘considerable’ and ‘a great deal’ of confidence **increased 63 percentage points** from 24% to 87% after Workshop 1.

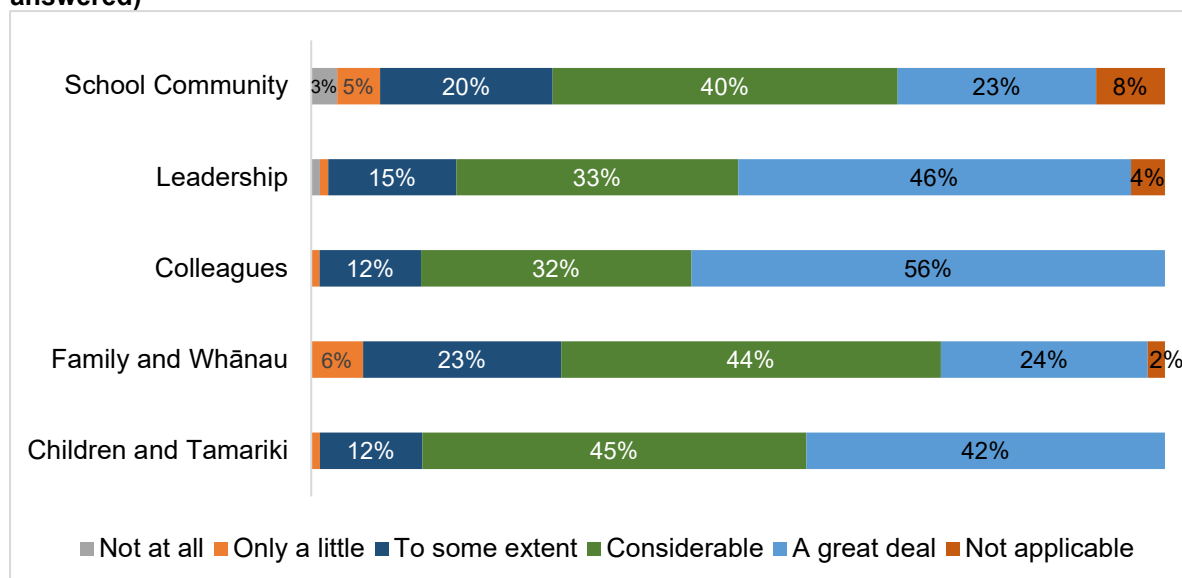
*Whānau and Family* - ratings of ‘considerable’ and ‘a great deal’ of confidence **increased 49 percentage points** from 19% to 68% after Workshop 1.

*Colleagues* - ratings of ‘considerable’ and ‘a great deal’ of confidence **increased 52 percentage points** from 36% to 88% after Workshop 1.

*Leadership* - ratings of ‘considerable’ and ‘a great deal’ of confidence **increased 51 percentage points** from 28% to 79% after Workshop 1.

*School Community* - ratings of ‘considerable’ and ‘a great deal’ of confidence **increased 46 percentage points** from 17% to 63% after Workshop 1.

**Graph 12: Participant level of confidence to respond effectively to incidents of children’s sexualised behaviour with different groups after Workshop 1 survey (95 participants answered)**



There were smaller changes to confidence levels after Workshop 2 with the largest shift being confidence to respond to the school community. Where ratings of ‘considerable’ and ‘a great deal’ of confidence **increased 10 percentage points** from 63% to 73% after Workshop 2.

The substantial increase in knowledge after Workshop 1 shows the benefits of even attending one workshop on this topic. Qualitative evidence from the second workshop reinforces this knowledge and allowed participants to discuss scenarios and ask questions. We note 50% of Workshop 2 participants had not attended Workshop 1, and this was another opportunity for educational professionals to increase their understanding of this topic. Below are examples of how participants used information they had learned after Workshop 1.

Luckily, I have had no issues to deal with since the first workshop, but I have found that my team members, including the teacher aides have become more confident in how they would address situations and also how they would transfer / discuss issues amongst themselves and other staff.

Very helpful and empowering. Gave confidence to be able to talk to staff and deal with incidents as needed.

I gained confidence in both recognising concerning sexualised behaviour and how to approach this with children involved.

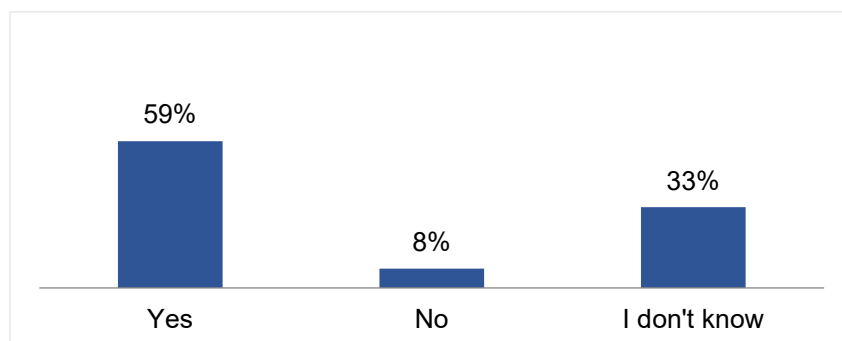
## Knowledge about educational facilities policies and procedures and in-house supports

### **Pre-workshop survey findings about knowledge of educational facilities' policies and procedures**

*Does your educational facility have a policy and procedures document that outlines how staff should identify and respond to students' concerning sexual behaviour? (153 answered)*

Over half (59%) of the participants in the pre-workshop survey said 'yes' their educational facility had a policy and procedures document regarding this. A third (33%) of participants 'did not know' and 8% said 'no' their facility did not have this.

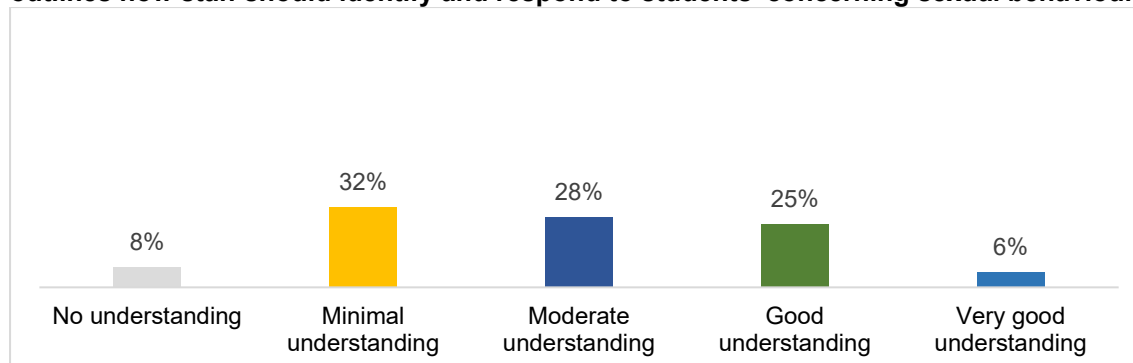
**Graph 13: Participants awareness of their educational facility policy and procedures that outlines how staff should identify and respond to students' concerning sexual behaviour?**



*If yes, what level of understanding do you have about how that policy works in your education facility? (118 answered)*

Nearly a third of participants indicated they had good levels of understanding about how the policy works with 25% rating their understanding as 'good' and 6% as 'very good'. Over a quarter (28%) rated their level of understanding as 'moderate' and 32% as 'minimal'. 8% of participants said they had 'no understanding' and some were not sure if a policy was in place (See Graph 14).

**Graph 14: Participants understanding of their educational facility policy and procedures that outlines how staff should identify and respond to students' concerning sexual behaviour?**



Eighteen participants provided comments relating to training and policy guidance about responding to tamariki and children's sexualised behaviour. Seven participants made comments about the importance of access to the Prevention Education Pilot

training indicating the need for this type of training and suggestions it should be part of Teachers College curriculum:

This is an area we need to reflect on as a team more frequently, so we are able to follow the process without saying firstly, 'oh I don't know'.

Should be taught at Teachers College.

An increasing concern within our kura.

Three participants highlighted that clear policy guidelines are required such as being able to identify between normal, concerning and harmful sexualised play and behaviours and to have the necessary professional development in place.

Five participants seemed unsure if a policy was in place:

If we don't have one, it would be helpful if we could see some examples of what is in one.

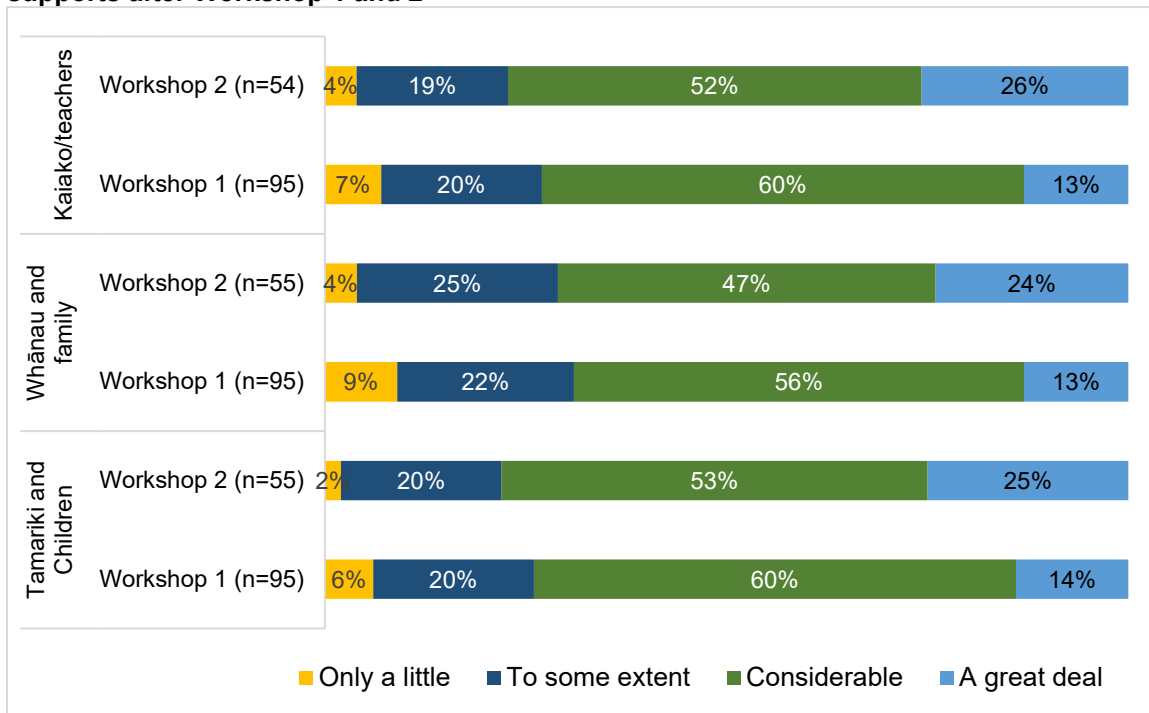
What are we meant to do? What is our role?

### ***Workshop 1 and 2 survey findings about knowledge of educational facilities' policies and procedures***

*To what extent has this workshop increased your knowledge of the importance of policy within the ECE or school, and awareness of the process for accessing in-house supports for tamariki, whānau and kaiako (e.g. from leadership, managers, counsellors, senior teachers) when responding effectively to a tamaiti/child's sexualised behaviour?*

The findings from Workshop 1 show the majority of workshop participants increased their knowledge about the importance of policy and awareness of in-house supports for tamariki, whānau and kaiako. This knowledge was further increased after Workshop 2. (See Graph15).

**Graph 15: The extent that participants had increased their knowledge of the importance of policy within the ECE or school, and awareness of the process for accessing in-house supports after Workshop 1 and 2**



Workshop 2 participants provided some examples of how the first workshop made them more aware of school policies and/ or were reviewing/checking them:

It made me interested to make sure I'm fully aware of the school's policies.

I approached the schools that I work with to see if they have a concerning sexualised behaviour policy.

I am now more aware of how the policies and procedures affect how I deal with a situation.

For me as a SWIS it was great to readdress my skill base and have time to develop and work with schools around their practice and policies. This has helped to develop our support system more.

The first workshop definitely started conversations within management and the year 7 & 8 team. The Policy was also relooked at and discussed.

## Knowledge about external services to provide supports

### **Pre-workshop survey findings about knowledge of external services to provide supports**

*Do you know what local services are available to help a student and their whānau regarding sexualised behaviour? Could you list the ones you know below. (97 answered)*

Fifteen participants answered 'no' they did not know of any local services and one specified creating a directory or go to list would be useful. A further five participants answered with 'a couple' and 'some' without specifying services. One participant noted lack of services for under five year olds.

A total of 77 participants listed the local services they were aware of that are available to help students and their whānau regarding sexualised behaviour. The four most frequently mentioned services were:

1. Stop (33 participants)
2. Oranga Tamariki – Ministry for Children (32 participants)
3. Public Health Nurse (17 participants)
4. Family Works (14 participants)

In fifth place were six services that all received recognition from five participants each. They were Ministry of Education; Arowhenua Whānau Services; Social Workers in School (SWiS); Start; Mana Ake; and Infant, Child, and Adolescent Mental Health Service (ICAMHS).

### **Workshops 1 and 2 survey findings about knowledge of external services to provide supports:**

*To what extent has this workshop increased your knowledge about the options for referrals and pathways available to ECE organisations or schools to access support from community and government organisations (e.g. Stop, MoE, OT, Whānau agencies) when required in responding effectively to a tamaiti/child's sexualised behaviour for....*

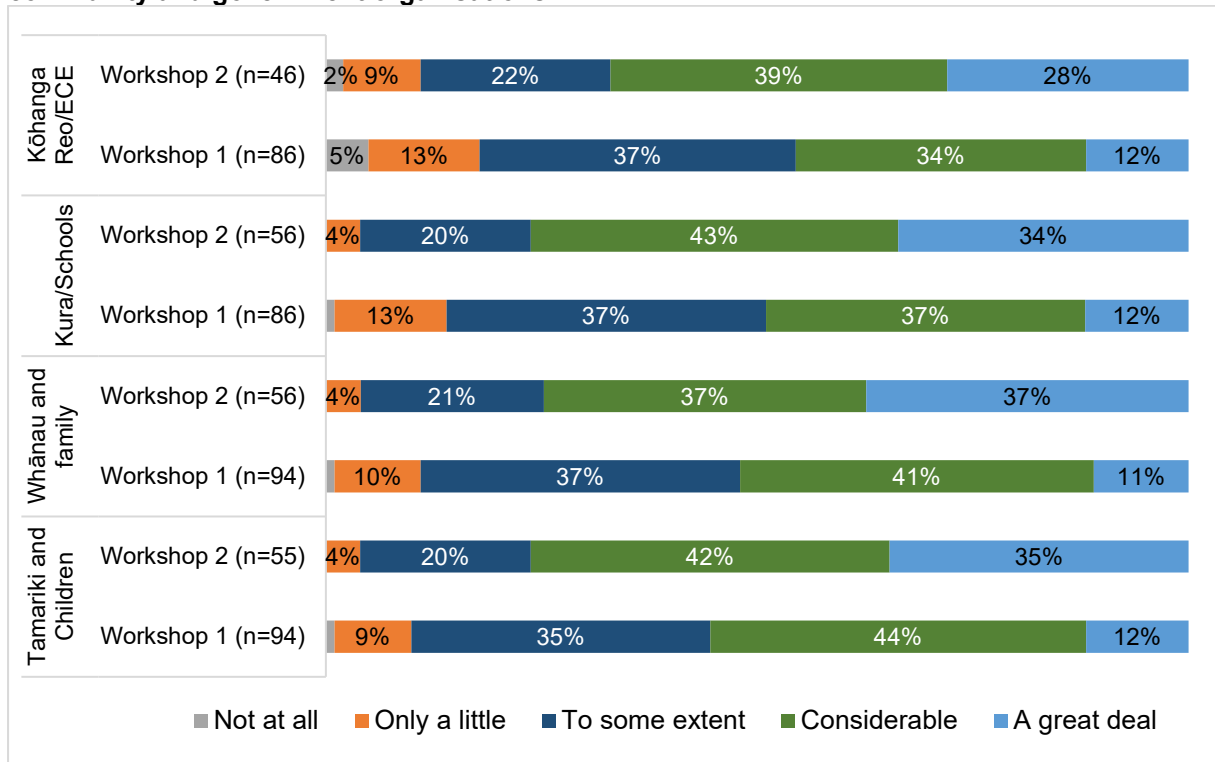
#### *Workshop 2 findings compared to Workshop 1*

Participants identified a substantial increase in knowledge after Workshop 1 and this was increased further after Workshop 2. Interviewees thought this could be partially due to the second workshops being held face-to-face and providing an opportunity for deeper discussion of scenarios.

- **Tamariki and children** – ratings of 'considerable' and 'a great deal' of knowledge **increased 21 percentage points** from 56% to 77% after Workshop 2
- **Whānau or Family** – ratings of 'considerable' and 'a great deal' of knowledge **increased 23 percentage point** from 52% to 75% after Workshop 2

- **Kura/Schools-** ratings of ‘considerable’ and ‘a great deal’ of knowledge **increased 27 percentage point** from 49% to 76% after Workshop 2
- **Kōhanga Reo/ECE organisations** – ratings of ‘considerable’ and ‘a great deal’ of knowledge **increased 21 percentage point** from 46% to 67% after Workshop 2

**Graph 16: The extent that participants had increased their knowledge about the options for referrals and pathways available to ECE organisations or schools to access support from community and government organisations**



Workshop 2 participants indicated that since the first workshop they are more aware of the support offered by Stop and other organisations:

An initial awareness of what/who is available regarding Stop.

Great to get understanding of Stop service.

Awareness and knowing who I can turn to for support and information. Communication and questions to ensure I am doing the right thing for our Tamariki.

## Emerging benefits for tamariki and whānau

### Perspectives from ECE participants

The following findings are based on in-depth interviews with five participants from the ECE/Kindergarten sector.

### **Confidence level of ability to respond effectively with tamariki and children; whānau and families; colleagues/manager**

All participants relayed that they felt more confident following the workshop to respond effectively with tamariki and children, whānau and families and colleagues/managers. Talking to colleagues/manager seemed to be the easiest:

I don't think I would find it hard to talk to colleagues or the manager or the senior teacher about such things. Because I would be thinking well, they are helping support to see how best you can support that child. I don't hesitate to talk to them.

One participant's role does not usually involve direct contact with children – but following the workshop, she felt more confident in supporting teachers. When requested, she would stand beside them when they were talking to the child's family:

Because I think I could be in a good position of knowing when I went into the conversation that whether it was something that was typical child behaviour and we were making the parents aware, or whether it was something that needed to be escalated further.

Another participant whose role does involve direct contact with children said she felt very confident following the workshop:

I feel very confident with that. Very confident within the process to look at where we need to do. Do we write it as an area of concern? Is this normalised play? To have those discussions and support the team. To have those discussions with the whānau. Yes.

One participant acknowledged that conversations with whānau *will never be easy*. However, following the workshop she has gained a *good understanding and confidence in how we can approach the child respectfully or whānau*. Another participant commented that knowing that they can call on Stop for support was very helpful – knowing that they are *not alone*.

### **Potential benefits for tamariki and children and their whānau and family**

All participants relayed that equipped with the skills and knowledge gained from the workshop, they are more likely to respond to sexualised behaviour effectively and in a calmer manner. One participant summed it up well:

I think that having our knowledge enriched has been really good ... I need to make sure I take this child to a calm place, to let them feel like I am taking them to a calmer safer place for them to be who they are, and hopefully that can help them be happy and learn to make good choices and know what is best for them.

Another participant elucidated by giving an example:

So I think how it benefits them is that it supports the teachers knowledge to support the whānau. Like when they are having those conversations 'oh such and such was in the forest today and they both had their trousers down', or this was happening, and it doesn't



happen every day, don't get me wrong. But when it does, that they can say to the parent this is normalised behaviour. So, it is helpful for the children and for the parents to again keep the stress down and not to get to that 'oh my God in this world today everyone is getting molested, and this is happening, and this is happening'. It is having that lens. It is still being aware that that is happening but when you are talking to your parents and you are getting their reactions, for the children it is keeping it normalised and not putting it in a world that has adult connotations too early. That is the biggest thing. Keeping children as children without our fears getting pushed onto them. Families fears when they look at media and look at things in the worst case.

## Perspectives from school participants

This section is based on in-depth interviews with ten participants from schools (years 1-8), most of whom had senior roles and extensive teaching experience. We also interviewed participants with other roles such as Guidance Counsellor and SWiS.

### ***Confidence level of ability to respond effectively with tamariki and children; whānau and families; colleagues/manager***

Seven participants relayed that they feel more confident about being able to respond effectively with children, families, and colleagues after the training than they did before:

I definitely feel much more confident now than I did before the training. I still wouldn't say I feel like an expert by any means, but it's given me some tools in my toolbelt. And I, as always, know that expert help is only a phone call away.

It was definitively beneficial and just having the opportunity to talk about how you manage those conversations with all of those people.

I felt a lot more confident than I would have before [the workshop], and I feel like it was handled a lot more calmly than it could have been. So yes I do think it has really helped. It just made me feel more confident talking to the families and to other staff.

One participant explained that her confidence levels were higher in relation to responding with colleagues than with tamariki and children, whānau and families. A couple of participants talked about gaining confidence with experience:

Far more confident than I was before I did it... because I had to go through the process now as well, that does, it's reassuring, it builds your confidence because once you've done it once, you think, 'Oh, should've said that' or 'could've done that better,' so you're able to reflect as well. But having the resources there that were provided are really helpful as well. And knowing that the team are just a phone call away.

I have not done it enough to say that I would be very very confident because I think you can only be confident if you have gone through the experience. I just haven't been through that experience enough to say yes, I am all go. Because you just don't know what you don't know. For me that would still be a very challenging experience and situation to lead anyone through. I wouldn't say that I am 10 out of 10, but it certainly made me feel more confident. So, I would say 6 or 7 out of 10. I would want help and I wouldn't want to do it on my own.

I'm in a better place for dealing with it now than before I did the workshop, definitely. Whether I would feel confident about it is another story, but I guess you don't know until you've actually had to be put in that position.

One participant went further by doubting whether anyone would feel confident: I'm not sure anyone feels confident to do that. It's not exactly a nice topic to be discussing.

Four participants explained that knowing that they call on Stop for support makes them feel more confident:

It [the training] has [helped with my confidence] in the fact that I know I would have support, because if it was something big and I'd had to call them in, I'd imagine they'd be there with me, if it was a very serious conversation to have. So, it's given me the confidence that I'm not on my own... And the fact that I would've gone through and found out more information before I'd even approached the parents rather than just going in blind and going, 'Your kid did this today...'

Two participants said that they feel confident as they have supportive teams at the school:

I think reasonably confident. We have a team here. So, we have a hauora hub which has got a guidance counsellor and a social worker. So, we would always pull them together and the Dean. We wouldn't be facing it alone. It would be something that we would be looking and seeking other support with other teachers and pooling our internal resources and knowledge, and then looking at where our next steps are.

### ***Potential benefits for tamariki and children and their whānau and family***

All the participants agreed that teachers participating in the Stop training will benefit tamariki and their whānau. They spoke about the benefits of being able to distinguish between developmentally age expected and concerning behaviour and being able to respond more effectively to concerning behaviour:

I think it will definitely benefit young people and their whānau because you're going to have informed staff with some knowledge and skills in this area interacting with them, so rather than Kāhui Ako teachers and Tumuaki school leaders' sort of hitting crisis mode or

trying to sort of damage control, I think they will more confidently move into that space and feel equipped to be able to address issues that upholds the mana of everyone involved. And, in a compassionate and caring way, is able to move people forward and through an incident.

For tamariki the benefits are pretty significant because it keeps it calm. They are not the bad person. It is not something that they are going to feel like they have to be guilty about forever. And for families as well, just them I think having someone to work alongside them and guide them and help them realise actually this is relatively normal or yes it is out of the ordinary but not something that needs to be persecuted, is really important.

I think that teachers like me that haven't had a lot of experience in dealing with things like this, this is the point where we are getting support now before we are thrown under the bus and have to deal with it. You know, I keep using this word 'support' but that is what we're after. Because if you had to deal with something like that, potentially you're dealing with a really rough situation that you don't want to be on your own with.

Well, I guess it goes back to making sure that it's that 'just in time' kind of response, being able to identify whether it is something that is a concern or whether it's something that maybe just needs to be kept an eye on. But if it was a concern, then making sure a response is in time, it's not just left to become more of a difficulty.

I think it would benefit the whānau. Especially like the stuff where it was talking about pornography and just what the students are being exposed to now. Because I think our generation just has no idea of what these kids are doing on the internet and at home. I think that side of it would be very beneficial to parents. Then like I said there was a website they gave us that would have been good for the parents to know about to help keep their kids safe at home online. Because they are on devices all the time.

Three participants thought it so beneficial that they spoke specifically about the need for the Stop training to be available to more teachers and more social workers:

I guess the workshop should be essential for all teachers – as I said it should be part of the teacher training. I think just purely around safety of our gorgeous children/tamariki. We need to do everything we can to protect them and help them through what could be very tricky situations and making them know that it's not their fault.

I think in a lot of ways if schools are all on board and teachers are all on board, that it just removes some of the stigma around it. And the fact that for so long it's been a taboo subject and people feel vulnerable and they feel judged, and by making it a normal thing that we can discuss as professionals, it removes some of that. This does

happen and if we are going to hide it and not address it, it's like the elephant in the room sort of thing. With more awareness and more understanding the stigma is removed.

I think more social services should get involved in working collaboratively with the schools... and I'm not saying [just] social workers but I'm just saying you know people that can come in... a bit like Mana Ake... that can come in and be a voice for the child, especially when it comes to family.... I think that it would be wise if we get the knowledge to be able to work with schools as well as families. A lot of us are dealing with children but we've also got the families as well, so what's happening in relation to a child's sexualized behaviour, where is it coming from. If it's coming from the family, then it's around supporting and helping them ... it's no use having the child with the family if they are still in trauma themselves, they may have been sexually abused when they were children, something could be happening at home. So, you know it's about really looking outside the square for that child.

## Early outcomes from Arowhenua Prevention Education workshops

The key findings from the workshops are based on surveys that participants filled in immediately after each workshop. Workshop One had 29 survey participants and Workshop Two had 16 survey participants of whom 13 attended both workshops. There was no pre-workshop survey for Arowhenua participants.

### Workshop survey findings

**Question: After attending this workshop what is your level of understanding about:**

- ***normal sexualised behaviour for tamariki?***
- ***concerning sexualised behaviour for tamariki?***
- ***harmful sexualised behaviour for tamariki?***

#### **Workshop 1 (29 answered)**

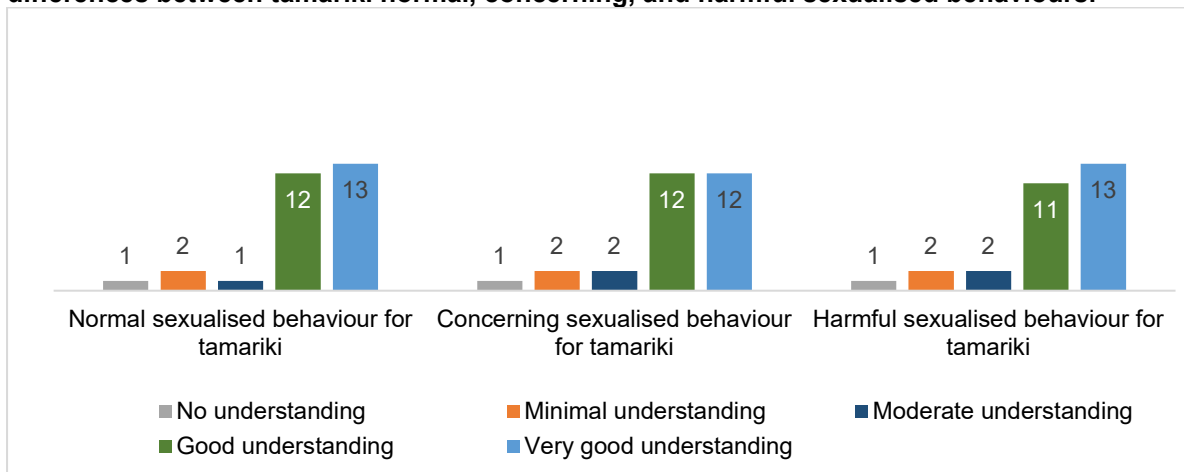
Of the 29 participants who answered this question, 25 answered they had a 'good' or 'very good' understanding after the workshop of the differences between tamariki normal, concerning and harmful sexualised behaviours:

This was clear and focusing on boundaries at the time of incident can clearly uncover actual fact and content Stop/think/find meaning.

A few participants indicated they had prior knowledge of these different behaviours:

Already had some good base and common-sense knowledge. You enhance, endorse and expand that.

**Graph 17: Survey participants rating of their understanding after the workshop of the differences between tamariki normal, concerning, and harmful sexualised behaviours.**



**Workshop 2 (16 answered)**

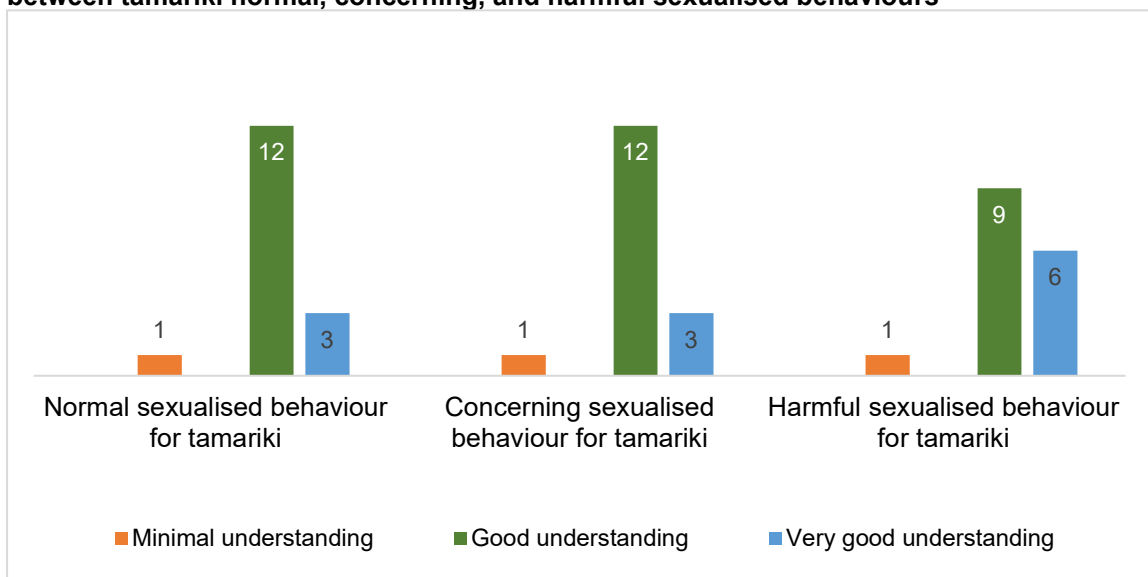
All 16 participants answered this question and 15 answered they had a 'good' or 'very good' understanding of these different behaviours after the workshop. Participants appeared to be more confident in their understanding of what 'harmful sexualised behaviour' was with more answering 'very good':

Stop, breath, ask questions first!!

Key message is you need to question, ask, dig deep and don't jump to conclusions.

Pause, information/context/calm non-reactive, empathetic/listening.

**Graph 18: Participants rating of their understanding after the workshop of the differences between tamariki normal, concerning, and harmful sexualised behaviours**



***After attending this workshop what is your level of understanding about: The importance of language in the context of sexualised behaviour in tamariki?***

***Workshop 1 (28 answered)***

A total of 25 participants rated their understanding as 'good' or 'very good' for the importance of language. One participant rated their understanding as 'moderate'; one as 'minimal'; and one as 'no understanding'.

***Workshop 2 (16 answered)***

A total of 16 participants rated their understanding as 'good' or 'very good' understanding for the importance of language.

***A tamaiti lens about why they might initiate sexualised behaviour?***

***Workshop 1 (28 answered)***

A total of 21 participants rated their understanding as 'good' or 'very good' for taking into consideration the tamaiti lens about why they might initiate sexualised behaviour. Five participants rated their understanding as 'moderate'; one as 'minimal'; and one as 'no understanding'.

***Workshop 2 (16 answered)***

A total of 15 participants rated their understanding as 'good' or 'very good' for taking into consideration the tamaiti lens about why they might initiate sexualised behaviour. One participant rated their understanding as 'moderate'.

***The need to understand the context of tamaiti sexualised behaviour?***

***Workshop 1 (28 answered)***

A total of 22 participants rated their understanding as 'good' or 'very good' for taking into consideration the context of tamaiti sexualised behaviour. Four participants rated their understanding as 'moderate'; one as 'minimal'; and one as 'no understanding'.

There was a range of feedback from participants for example:

Very good scenarios used in context of relevant information delivered.

Language of tamariki in context understanding/child's speech.

***Workshop 2 (16 answered)***

16 participants rated their understanding as 'good' or 'very good' for taking into consideration the context of tamaiti sexualised behaviour:

Awesome to learn how vast context can be. How intervention can shift significantly depending on context.

I found this helpful for work alongside whānau and schools in our community.

# Early outcomes from Ministry of Education and Oranga Tamariki staff workshops

This section reports on some of the key early outcome findings from the workshops with Oranga Tamariki and Ministry of Education staff.

## Survey questions and findings

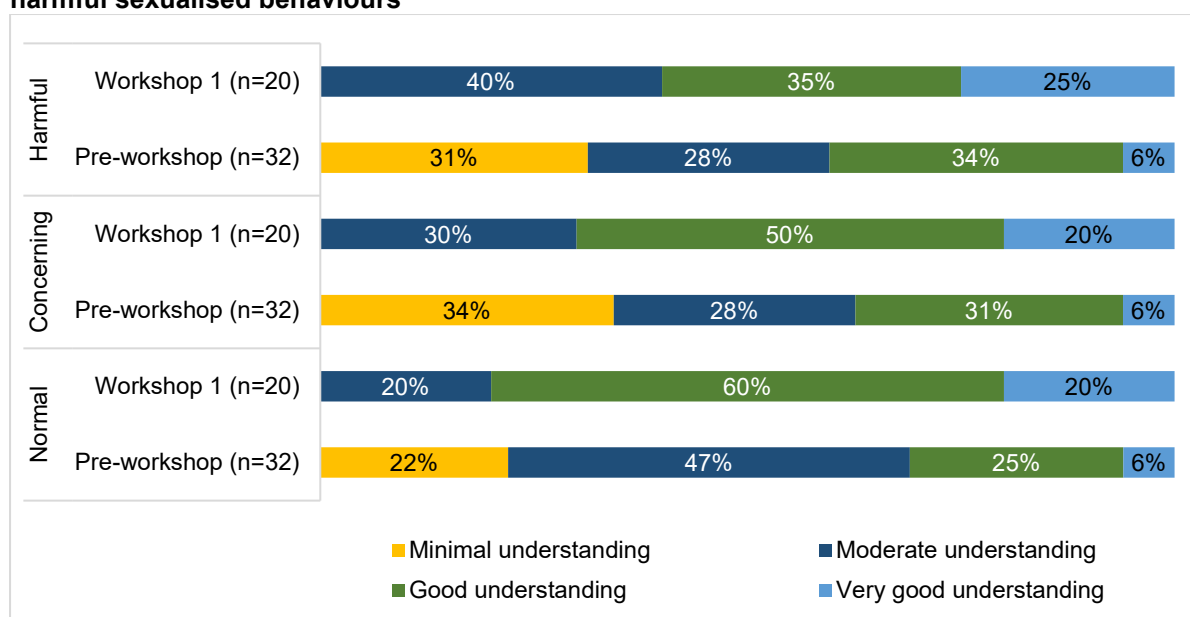
**After attending this workshop what is your level of understanding about:**

- **normal sexualised behaviour for tamariki?**
- **concerning sexualised behaviour for tamariki?**
- **harmful sexualised behaviour for tamariki?**

Baseline findings from the pre-workshop survey show that nearly two thirds of participants had a ‘minimal’ to ‘moderate’ understanding of normal, concerning and harmful sexualised behaviour for tamariki and children.

Immediately after the Introductory Workshop there was an increase in participants reporting they had ‘good’, or ‘very good’ understanding compared with baseline findings. This increase brought the proportion of participants reporting they had a ‘good’ or ‘very good’ understanding to 60%- 80% across normal, concerning and harmful behaviours. As discussed, this was a shorter introductory workshop and some of the participants said they would like more in-depth knowledge and discussion about this topic and further training. (See Graph 19).

**Graph 19: Comparison of Pre-workshop and after Workshop ratings of participants understanding of the differences between tamariki and children’s normal, concerning, and harmful sexualised behaviours**



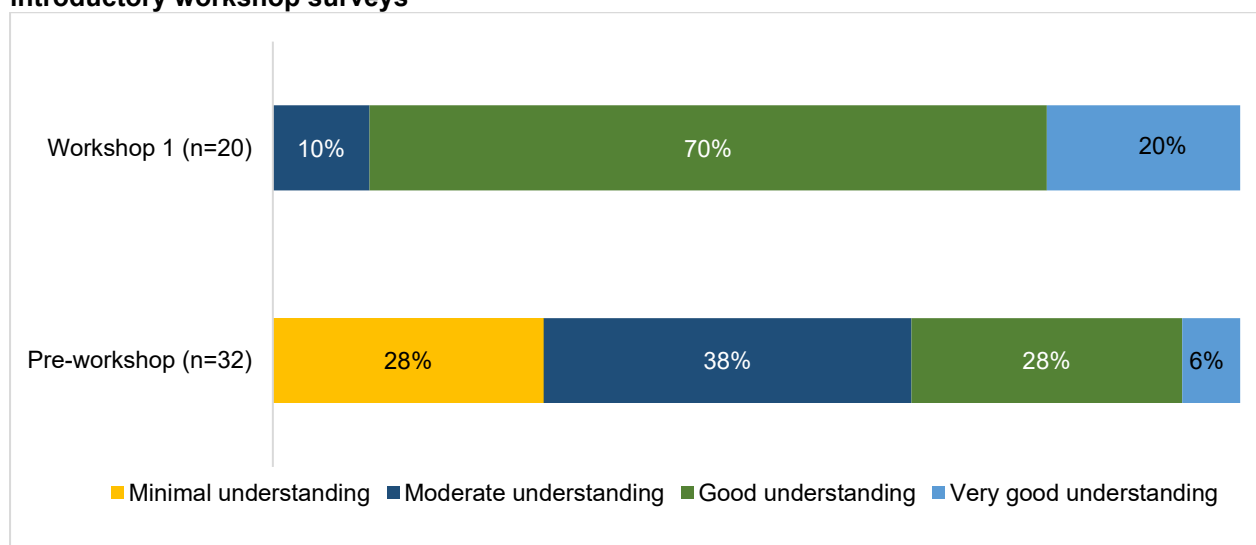
**Pre-workshop question: To what degree do you feel you understand the power of language that may label or stigmatise tamariki at this younger age? (32 answered)**

Findings show that two thirds (66%) of participants had a ‘minimal’ (28%) to ‘moderate’ (38%) understanding about the importance of language at baseline. A third had a ‘good understanding’ (28%), or ‘very good understanding’ (6%).<sup>12</sup>

**Introductory workshop question: After attending this workshop what is your level of understanding about the importance of language in the context of tamariki and children’s sexualised play and behaviour? (20 answered)**

Immediately after the workshop there was a **57 percentage point increase** in participants reporting they had a ‘good’ (70%) or ‘very good’ (20%) understanding compared with baseline findings. This was a substantial rise in good levels of understanding from 33% to 90%. This is similar to the finding for ECE and schools.

**Graph 20: Participant level of understanding of language in the context of tamariki and children’s sexualised play and behaviour comparing findings from pre-workshop survey and introductory workshop surveys**



**A tamaiti lens about why they might initiate sexualised behaviour?**

*Introductory Workshop (20 answered)*

A total of 18 participants rated their understanding as ‘good’ or ‘very good’ for taking into consideration the tamaiti lens about why they might initiate sexualised behaviour. Five participants rated their understanding as ‘moderate’ and one as ‘minimal’.

**The need to understand the context of tamaiti sexualised behaviour?**

*Introductory Workshop (20 answered)*

A total of 17 participants rated their understanding as ‘good’ or ‘very good’ for taking into consideration the context of tamaiti sexualised behaviour. Three participants rated their understanding as ‘moderate’.

<sup>12</sup> While the sample size for the pre-workshop survey and introductory survey are relatively small percentages have been used for comparative purposes.



## Conclusion

The evaluation aimed to understand early outcomes of the Prevention Education Pilot for educational professionals and the service participants who received training (AWS, MoE and Oranga Tamariki) by asking them to rate their levels of knowledge, understanding and confidence immediately after attending Workshops 1 and 2. The Workshop 2 survey also asked participants to reflect on how what they learnt in Workshop 1 had informed their practices and policies.

To further gauge how knowledge translated into practice, we conducted a follow-up survey of all ECE and school participants at the end of 2022. This survey received 24 responses and while a small sample, it adds to the emerging evidence on the impact of the Prevention Education Pilot. We also conducted in-depth interviews with five ECE and ten school participants from a range of roles some of whom were in leadership positions. These interviews provided further insights into how changes in practice and policies at educational facilities are starting to benefit tamariki and children and their whānau and families.

The findings show substantial increases in participant's knowledge, understanding and confidence immediately after attending Workshop 1 compared to Pre-workshop baseline findings across all domains. This both underscores the lack of previous training about this topic leading to lower baseline levels and that for most participants the workshops engaged them in learning that substantially increased their knowledge and confidence.

Workshop 2 for school participants further embedded this knowledge and the face-to-face workshops provided the opportunity for more in-depth discussions of topics and scenarios to illustrate appropriate responses. A topic of particular concern to schools, especially years 7 and 8, is children's exposure to explicit material and pornography.

Participants highlighted the benefits for tamariki and children and whānau and families of having kaiako who were equipped to respond to situations effectively and with integrity for all involved.

# 5 Perspectives from Mana Whenua and Stop Māori Representatives

## Introduction

This section focuses on the insights, reflections, and suggestions from mana whenua from Te Rūnanga o Arowhenua and Te Rūnanga o Waihao who have been involved with the Prevention Education Pilot. Key findings from feedback surveys with Arowhenua Whānau Service (AWS) kaimahi who attended two training workshops are included in sections 3 (appropriateness of workshop content and delivery) and 4 (early outcomes for participants).

Insights from in-depth interviews with Māori representatives from Stop Services who bring a tangata whenua perspective to this mahi are included in this section. We also draw on the findings from the formative evaluation report conducted in 2021 regarding engaging with mana whenua for this pilot.

## Developing partnerships

These evaluation findings confirm and build on the earlier findings from our formative evaluation report conducted in 2021. Successful practices, as well as lessons for Oranga Tamariki and other government agencies and mainstream providers, about engaging and building partnerships with mana whenua are provided.

### Mana whenua representatives' expectations of partnering in this pilot

Mana whenua representatives' expectations of engaging in this mahi with Stop and the other stakeholders were that participation would lead to longer-term transformative outcomes for whānau. For mana whenua issues regarding tamariki, such as concerning sexualised behaviour, go beyond professional development of kaiako in schools learning appropriate responses. Mana whenua representatives would like whānau and all kaimahi working with whānau to have access to this training. It was felt that the tools and language offered in the training would equip whānau to appropriately confront sexualised behaviour (that they witness within their whānau). This could then potentially stem sexualised behaviour from reoccurring and becoming intergenerational. Section 5 (Te Paparahi Whakahaumarū and Te Pā Hauora) provides more feedback about mana whenua expectations and aspirations for the future of Te Paparahi Whakahaumarū.

The evaluation team note that there can be differences between mana whenua expectations of pilot programmes and mainstream provider and government agency expectations. Government agencies tend to focus on the efficacy of the pilot programme design and delivery and outcomes in the short-term and longer-term

commitment can be uncertain given government funding structures. While the pilot efficacy is important from a mana whenua perspective, there is also a broader focus on larger scale transformational change for their community. As such, mana whenua expect to contribute towards the design and development of the programme in a meaningful way that will benefit whānau over time.

This longer-term intergenerational view means mana whenua want to know what will happen beyond the pilot timeframes. For example, the mana whenua Cultural Advisor said they feel the responsibility of planning a way forward as the pilot had *opened up the ground and what tūpuna continue to echo for generations, 'don't bother coming in here and opening up ground if you don't have a plan forward'*. They said this applies to both mana whenua and to the schools that have been involved in the pilot over the last year. Other interviewees also strongly advocated that the mahi the pilot started be allowed to continue, grow and become embedded in the region. An interviewee emphasised that it is more than understanding what this kaupapa is telling us, it is understanding how that works within our environment, with our people, with our tamariki.

Continuing to work in the rūnanga rohe where the pilot began to embed this mahi recognises the mana of the mana whenua. An interviewee said, *that is tino rangatiratanga and that is partnership. You are entering into a partnership here, not a pilot.*

Another consideration is how mana whenua meaningfully contributed towards the pilot design when this pilot's training package was largely developed before the Cultural Advisors were onboarded. An interviewee observed if mana whenua could not contribute towards the programme design, then what does the programme mean for them, what value does it offer? All the Local Oversight Group (LOG) stakeholders interviewed for both evaluation reports acknowledged the Cultural Advisors should have been onboarded much earlier before the pilot proposal was developed. This is a key learning for government agencies and mainstream providers who would like to partner with mana whenua and develop programmes in culturally safe ways.

Despite the challenge of not being onboarded sooner, the Cultural Advisor has worked with Stop to further the development of this pilot and has provided cultural guidance that has enriched the training that Stop delivers. This is an ongoing journey as the partnership evolves and gets stronger.

## **Background to mana whenua engagement for this pilot**

After Oranga Tamariki received funding for this pilot in Budget'19, a pilot delivery plan was agreed between Oranga Tamariki, Stop Services and Ministry of Education in July 2020. The pilot partners wanted Ngāi Tahu to join them in a partnership approach with a representative on the LOG in the role of a Cultural Advisor to ensure the pilot was being delivered in a culturally safe way to mana whenua.

Oranga Tamariki, as agent of the Crown who held the funding for this pilot, was responsible for the initial engagement with mana whenua. The Formative Evaluation (2021) documented the attempts at engaging with mana whenua during the latter half of 2020 and the first half of 2021 and the learning from these experiences,

especially for Crown agencies. The LOG at that time all agreed on the importance of pausing the pilot implementation until representatives from the rūnanga were appointed to work with the pilot. The original delivery timeframe was delayed for approximately a year during 2021, and delivery began in February 2022.

Te Rūnanga o Arowhenua and Te Rūnanga o Waihao Boards approved participation in this pilot and put forward two suitable candidates as Cultural Advisors representing each rūnanga. The funding of the Cultural Advisor role is provided via a contract with Oranga Tamariki. This contract is administered by Arowhenua Whānau Services which provides organisational oversight and supervision for this role. As stated, the AWS Kaiwhakahaere sits on the pilot's LOG alongside another representative from Te Rūnanga o Arowhenua.

The two Cultural Advisors, one from each Rūnanga, were onboarded in January 2022 and met with representatives from AWS, Stop Services, Oranga Tamariki and the evaluation team in Timaru. Unfortunately, the Cultural Advisor from Te Rūnanga o Waihao had to withdraw after providing early advice on the implementation and evaluation of the pilot. With Te Runanga o Arowhenua representative in the Cultural Advisors role being able to whakapapa to Te Runanga o Waihao they continued with just one Cultural Advisor.

## **Successful practices and lessons for Oranga Tamariki regarding initial engagement with mana whenua to provide cultural guidance**

### ***Crown agency responsible for initial engagement and funding has clear processes and roles to ensure early engagement with iwi and rūnanga***

The lessons from the pilot highlight the importance of Crown agencies having clear processes and roles in place to ensure early and authentic engagement with iwi and rūnanga. Oranga Tamariki, as the Crown agency responsible for the initial engagement for this pilot, did not have staff guidelines for engagement in place until December 2020, six months after the pilot received funding.

Identified roles within the Oranga Tamariki for engaging with iwi and rūnanga are vital for developing trust through whakawhanaungatanga. Oranga Tamariki does have staff in these roles at national and regional levels, however during 2020/21 there were a number of challenges for the organisation.<sup>13</sup> This included a high turnover of national staff at Oranga Tamariki involved with this project and changes in national structures and processes that contributed towards the slow engagement process. The 2021 evaluation also found that it was important that there was good communication between Oranga Tamariki local and national staff, particularly when there is staff turnover.

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<sup>13</sup> We noted in the formative evaluation (2021) that Oranga Tamariki had undergone multiple challenges during this period that resulted in a high turnover of staff within this project. Challenges included the resignation of the Chief Executive Officer in January 2021; the appointment of an Acting Secretary for Children and Chief Executive of Oranga Tamariki; responding to a number of reviews of Oranga Tamariki; structural, practice and attitudinal changes; as well as responding to the recommendations of the Waitangi Tribunal.

The national Oranga Tamariki Commissioning Manager for Family Violence and Sexual Violence appointed in July 2021 was pivotal in facilitating engagement with Te Rūnanga o Arowhenua and Te Rūnanga o Waihao. Key to this was her experience and expertise in understanding the process of engaging with iwi, hapū and whānau with regards to meaningful engagement that is mutually beneficial for government and the aspirations of mana whenua. Having the knowledge about ‘the right doors’ and people to engage with, along with long standing relationships built on trust supported her approach to mana whenua to engage in this pilot. Mana whenua want to see the value in any prospective project and partnership for their community and that requires a proposal that values their expertise, time, and input to create a kaupapa that works for whānau:

If you want to go to mana whenua you have got to do it well and you have to do it like this (at their pace, with their priorities in the forefront) I am saying this from a Māori perspective. You can choose not to, but my recommendation is you go for it and the Stop CEO Leah Carr trusted the advice and implemented changes to fully support the approach. That wasn't in the Commissioning role. That was just because I could help and it felt tika (correct) to provide a Māori perspective for Stop and to share my knowledge and opinion with them, I mean it wasn't my job to do that, but an important part that could not be overlooked (Commissioning Manager during pilot phase)

The Commissioning Manager reflected that factors that supported the value of this proposal for mana whenua was being able to offer the appropriate funding for the Cultural Advisor positions (see next section). Another important factor was the commitment from Stop Services to meaningfully engage with mana whenua on the pilot. Including being open to how their training programme could evolve to incorporate mātauranga Māori.

The key points were first understanding as a funder, Oranga Tamariki, what contribution we can make to add value. So, once we figured that out, so it is how can we add value. Then it was getting Stop CE on board. I can't speak highly enough of how important that is. (Commissioning Manager during pilot phase)

Interviewees also stressed that every iwi and rūnanga is different so there is no 'one way' to engage, therefore it is important to be led by the iwi, hapū and Rūnanga and seek their advice about their preferences and processes from the outset. Initial consultation with Ngāi Tahu identified that it was the rūnanga whose rohe the pilot was being conducted in that should be approached to discuss the pilot, rather than at Te Rūnanga o Ngāi Tahu level.

### ***Consideration of geographical boundaries***

Another learning from this pilot is a reminder for the Crown and mainstream providers to identify which rūnanga to approach with consideration to the proposed geographical boundaries of the pilot. The pilot utilised Ministry of Education boundaries for mid and South Canterbury for inviting Early Childhood Education providers and schools from years 1-8. The Ministry of Education boundaries for these regions primarily fell within two rūnanga rohe, Te Rūnanga o Arowhenua and Te Rūnanga o Waihao.

However, there were several instances where the schools identified crossed over into other rūnanga rohe. With the guidance and assistance of the Arowhenua Cultural Advisor discussions were held with other rūnanga who were happy to be represented by Arowhenua in this process. In another instance, Stop Services decided not to extend the invite for training to a few schools who resided in another rūnanga rohe as they did not want to do this without consulting with that rūnanga.

It is common for the administrative boundaries of government agencies such as Ministry of Education and Oranga Tamariki not to align with mana whenua rohe. This highlights the importance of understanding these boundaries and seeking guidance from the rūnanga involved.

### ***Secure appropriate funding, remuneration and length of contract for the Cultural Advisor role***

The Oranga Tamariki Commissioning Manager appointed in July 2021 was successful in securing substantially more funding for the two rūnanga to contract Cultural Advisors, so they had the capacity to engage in this mahi in a meaningful way. The initial funding for the Cultural Advisor role was minimal and the terms of reference required more development to become an employment contract.

An interviewee reflected that the nominal amount first proposed did not account for the time commitment that would be required for the Cultural Advisor role. This would include time to engage with the pilot material and stakeholders, provide cultural guidance, and travel time. An interviewee said it appeared to be more an administrative process rather than considering the cultural context.

As stated, mana whenua expectations when entering into this type of mahi are that participation would lead to longer-term transformative outcomes for whānau. The short-term length of the contract for the Cultural Advisor reflected the pilot's timeframes, it does not recognise the cultural context where mana whenua want to know how the initiative will benefit whānau beyond the pilot.

### ***For authentic partnership with mana whenua engagement early in the programme's conceptual and development phase will allow for the recruitment of cultural advisors and co-production of pilot design and planning between stakeholders***

All interviewees agreed that a key learning was to allow time to onboard the Cultural Advisor from the outset so they could advise on the pilot's conceptual design, content, and delivery from a mana whenua perspective. As stated, the training content and delivery plan had already been designed by the time the Cultural

Advisors were appointed in January 2022 which raised the issue of how they could advise on pilot design for mana whenua.

The background to the programme development is that Stop Prevention Education Services delivered this type of training to teachers in Christchurch six years prior to the pilot, and therefore felt they had the core training package based on their clinical expertise and experience.

This has been a complex journey for Stop as clinicians develop their understanding of how mātauranga Māori can enhance and deepen the relevance of their clinical approach and engagement with mana whenua. This understanding has been well supported through the guidance of the Cultural Advisor to continue to develop the pilot content and delivery in collaboration with Stop. The process with Manaakiwi Cultural Education to conceptualise the Māori name for the pilot, Te Paparahi Whakahaumarū, and Te Pā Hauora model is another example of collaboration between mana whenua and Stop Services.

Another important reason to start the engagement process with mana whenua earlier is to allow time for the rūnanga to recruit Cultural Advisors. It is vital to allow rūnanga time to identify whānau who have the interest, knowledge, experience, and time to represent their rūnanga in a role such as this. Furthermore, Arowhenua Whānau Services is the rūnanga organisation that was asked to host the contract for the Cultural Advisor. AWS is an accredited organisation with the Ministry of Social Development, the Ministry of Health, and the Ministry of Education. As such they have legal obligations to ensure kaimahi or contractors they employ are appropriate and meet the standards required which includes police vetting to meet the requirements of the Childrens Act 2014.

This highlights that the Crown must consider the time for internal processes of rūnanga and their organisations such as AWS to recruit Cultural Advisors including meeting legal obligations. In a multi-agency initiative such as the Prevention Education Pilot, the interface between all the stakeholders, rūnanga, government agencies and non-government organisations such as Stop have to be considered. An important suggestion from one interviewee was to bring everyone around the table at the beginning to clarify objectives, processes, and timeframes. This can take time as people meet to wānanga and share understandings.

Earlier engagement would have also clarified mana whenua requirements regarding the contracting of a Cultural Advisor and their role, including the role of AWS. The original proposal envisioned the Cultural Advisor would sit on the Local Oversight Group with the other pilot partners, providing cultural advice at that level. However, the preferred governance structure by AWS was that their Kaiwhakahaere and another rūnanga representative sit on the LOG guiding at a governance level.

## **Clarifying and defining the Cultural Advisor role and responsibilities**

Defining the Cultural Advisory role and what it should involve was challenging for the Cultural Advisor without knowledge of the programme. The Cultural Advisor said developing her own definition required engaging with the programme material, listening, and observing the pilot training workshops:

I wasn't certain I'd find clear guidelines because the work at the level it is now, is new and being piloted. I knew if I could engage with the work being carried out, I could help translate it to whānau and hapori Māori. That doesn't lessen the work carried out by practitioners in the field, it simply works to understand what is required for Māori, European / all communities. (Cultural Advisor)

Consideration is required to identify the different aspects of the Cultural Advisor's role and the level of expected involvement and participation. Interviewees valued having some flexibility to develop this role over time to be responsive to developments within the pilot. For example, working with Manaakiwi Cultural Education to discuss the language and concepts of the pilot's name and Te Pā Hauora model.

By the end of the pilot, the Cultural Advisor had attended most of the workshops to provide support to the Stop facilitators and participants. They had also contributed to many of the hui related to the pilot development and implementation. The Cultural Advisor highlighted their responsibility to feed back to tāua, pōua, hākui and hākoro about the programme and how it related to whānau, which has taken a lot of thoughtful consideration. Their role includes asking the questions that mana whenua want to know such as how it will benefit tamariki and whānau and what are the plans for the future.

## **Suitability of this programme for mana whenua**

Part of the Cultural Advisor's role is to consider how this mainstream programme is being delivered to Māori and implications for tamariki and whānau. They said:

It started with language and community and how we spoke about this thing we were delivering. Language and how it was delivered and the tone. Lot in there about how we present the information. That has been the foundation of it. (Cultural Advisor)

All those interviewed acknowledge that the sexualised behaviour of children is a difficult subject matter to discuss, and some people may be triggered by this kaupapa. The Cultural Advisor thought the Stop facilitator's approach was gentle, accessible, confident, and non-judgemental which was very supportive for participants:

[Facilitator] has been hot on that single kaupapa of a non-judgemental approach to her teaching. She is very good at it and strips conversation right back so that you get the heart of an issue with communication that offers pathway - a way through when it is one of the most difficult conversations whānau / families / teachers have to have. (Cultural Advisor)

Another attribute that the Cultural Advisor thought were important for this kaupapa was the ability of the facilitator to gauge the audience's response and be flexible and responsive during the workshop to meet their needs. She thought they did this well and acknowledged their skill, knowledge, and resources to do this. The Stop facilitators said when they deliver a training workshop they reflect on the terminology



they use and adapt this depending on the group's needs and dynamics at the time. The foundation of the information they are conveying remains the same.

The tikanga of the Stop facilitators and the Cultural Advisor's practice includes starting every workshop with a karakia to provide a space for everyone to feel calm and think about why they are there for the hui. Then they have whakawhanaugātanga where everyone shares a little bit about themselves so the group feels more connected. The facilitators then lead a kōrero about the purpose of the workshop and that some of the topics may trigger people so it is important to take care of yourself and it is okay to step out offering awhi and manaaki, showing empathy and compassion. Where the workshops are delivered in person they create an informal environment and have kai and hot drinks available for people to help themselves throughout the three to four-hour workshop demonstrating manaakitanga. Participants are invited to give a brief statement about their takeaways, what was most powerful for them or general statements similar to a poroporaki. They are also reminded that if the information and discussions from the workshop do trigger them, they are welcome to give Stop a call. The Cultural Advisor has attended most workshops and leads the closing of the session which always includes a karakia.

In terms of mode of delivery of the training to Māori, most interviewees thought that face-to-face was preferable. However, one interviewee noted that after three years of Covid-19 restrictions, whānau were used to Zoom and online formats, so if necessary, delivering online to smaller groups could also work. There are some participants, particularly in rural areas where this has been convenient and made the workshop more accessible as they did not have to travel.

### **Appropriateness of programme content and delivery for mana whenua is a work in progress**

Some interviewees highlighted that there is diversity amongst Māori in terms of their knowledge and connection to their whakapapa, Marae and te reo Māori. Ideally, this would be acknowledged in the content and delivery of the programme. For instance, the content and delivery to kaiako working in Kōhanga Reo and Kura Kaupapa would perhaps be more te reo Māori intensive and explore on a deeper level Te Pā Hauora. For some Māori, they may prefer the same content but more bilingual in the delivery, and others might not mind attending the workshops designed for a mainstream audience.

*A Stop facilitator asked, how does it translate for people that see the world in a very Māori way. So how does it connect with a lot of our core values when we are talking about whanaungātanga and tika and pono? How do we integrate all of those facets? That is a work in progress. We definitely know that that this somewhere where we need to go to.*

Durie (1994) described three Māori subgroups: cultural, bicultural, and marginalised, the latter depicted Māori who did not align with either being Māori or Pākehā. Therefore, the assumption of providing a mainstream programme and a Māori version of this programme raises some more considerations to achieve the most effective outcomes for all Māori:

I think for me, it is still important that we have something for Māori by Māori and with Māori. I think for me, we really need to have that voice in there. I guess it is that clinical part versus the relational part and how do we bring those together. So, we need to increase our capacity in terms of Māori staffing. Not just Māori. We need to bring in more diverse communities. Gender, sexuality, all of those things, because our people are diverse. So, we need to make sure that we incorporate those aspects as well. I think having a representative, mana whenua representation is really important. (Stop Pou Ārahi)

The other consideration shared by the interviewees was to develop content that is specific to the mana whenua in terms of local pūrākau (stories) and awareness of the pepeha of the local Marae. The inclusion of local knowledge could increase the interest and attendance from mana whenua. However, the skills required within Stop to fulfil this possibility is another deliberation, alongside the time to prepare specialised content, and deciding who would be most appropriate to deliver these workshops:

If possible, to be able to have someone that can speak te reo Māori, to help deliver that as well. Just so that we are recognising the tino rangatiratanga of the people that we are actually trying to help. ... Being able to tend to that tino rangatiratanga and really mirimiri it, I think is a crucial step in partnership. (Manaakiwi Cultural Education)

The Stop Pou Ārahi reflected on bringing together the Western clinical perspective that Stop's treatment approach is based on<sup>14</sup> and Te Ao Māori that is required to engage and safely deliver this programme to mana whenua. Part of this is ensuring Stop, as a mainstream organisation, has the capacity and capability to do this mahi. This includes having a diversity of staff and relationships with mana whenua such as the guidance of the Cultural Advisor. Other Māori interviewees thought it was important for kaiako to have access to this training and ideally, it would be delivered in te reo Māori. This raises a question of whether Stop would be better to support the training and content within a more specialised te reo Māori training programme.

Stop representatives acknowledged the content and delivery of their training workshops is a work in progress to ensure they engage with mana whenua in a way that connects with the core values of Te Ao Māori, while also being engaging and connecting with diverse perspectives of mana whenua.

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<sup>14</sup> Ioane, Tofaeono, and Lambie (2021:17) noted that [e]vidence-based treatment approaches for youth who engage in harmful sexual behaviour largely derive from western populations and worldviews, but there is increasing demand for diverse communities to be better served.

## Mana whenua expectations of benefits for tamariki and whānau

Interviewees expected the pilot to benefit tamariki and whānau by providing kaiako and kaimahi with more knowledge, understanding, language and strategies to use with tamariki and whānau. The Cultural Advisor said she has observed in workshops how there is a shift in the āhua of those attending and it is a very positive process to witness. This should result in more compassionate teachers and whānau that understand the process to respond to tamariki and address concerning sexualised play and behaviours.

The AWS Kaiwhakahaere had received positive feedback from kaiako about how they have utilised the training:

Teachers have said to me how much easier it is for me to have a conversation now with going through this. Whereas before I would have those conversations but feel like I was landing on deaf ears. Or I was heightened and my inability to deal with the situation as much as I had to deal with the situation because I didn't know really what I was dealing with. (AWS Kaiwhakahaere)

The Cultural Advisor said the pilot could provide language, communication, and education for whānau. In regards to pornography, it was important for educating parents about how pornography sites will find tamariki and resources for whānau to understand their own electronic devices and how to take charge of them.

### Benefits of pilot for Arowhenua Whānau Services collaboration with other organisations

The AWS Kaiwhakahaere identified several major benefits of being involved with the pilot for Arowhenua Whānau Services and the whānau they work with.

- The pilot has provided AWS kaimahi with more knowledge and awareness about the services Stop provides and the processes for contacting Stop. This means more whānau are receiving the services they require.
- AWS kaimahi have participated in two training workshops to date and this has provided them with professional development in this specialist area. The findings from the post workshop survey show high levels of satisfaction with the workshop content and delivery.
- The communication between AWS and Stop has improved resulting in kaimahi being able to call Stop with questions and arrange a consult if required.
- AWS highly value the mahi of the Cultural Advisor and want to extend the role into other parts of AWS.
- AWS provide the attendance service for schools and have found that being part of the pilot has also been beneficial for opening doors with some schools to have more in-depth conversations.

The AWS Kaiwhakahaere said some of the AWS kaimahi had been asking for more training as *They feel hungry for it. They want to be able to be useful, knowledgeable and able to answer the questions for the whānau. So that is all positive.*

## Te Paparahi Whakahaumarū and Te Pā Hauora

Manaakiwi Cultural Education<sup>15</sup> was contracted by Stop to come up with a Te Ao Māori name for the pilot. Initially, Stop framed this as translation work, but it soon became apparent after Stop talked with Manaakiwi Cultural Education representative that this was not about translating English into te reo Māori or finding something equivalent in Te Ao Māori that aligns with Te Ao Pākehā. Once Stop realised this was more than translation work, they were open to exploring their mahi from an Indigenous Māori view and build from there. The Manaakiwi Cultural Education representative said:

... building from a Te Ao Māori perspective and then aligning some Pākehā whakāro, or their clinical whakāro to the process, can be quite refreshing. Having the ability to explore a Māori ideal or a Māori framework and then applying it, enabled us to tease it out from an Indigenous Māori point of view, as opposed to tacking on something Māori as an afterthought. (Manaakiwi Cultural Education)

The process involved members of the Stop team and the Cultural Advisor coming together with Manaakiwi Cultural Education to wānanga the concepts which was important for understanding the pilot and its intended outcomes. What was important for Manaakiwi Cultural Education was that Stop would honour the mātauranga Māori being shared and utilise this with integrity. Their confidence that this process would go well and be used authentically was based on the partnership that developed through the wānanga process:

I suppose when you get asked these questions and you develop a framework you have to make sure that the people you are engaging with are ready to receive it but are also going to honour your time and the mātauranga that you are sharing. How did you know what you were offering was going to be picked up in an authentic way and with integrity? I suppose it's a tohu of good partnership. (Manaakiwi Cultural Education)

Through Manaakiwi Cultural Education guidance the process invited members of the Stop team and the Cultural Advisor to really explore Te Ao Māori concepts and how they related to the pilot objectives. Stop did not put any time constraints on this process and understood the value of being able to wānanga together.

They were quite happy to sit and discuss Te Ao Māori concepts which gave them time to fully process the knowledge. (Manaakiwi Cultural Education)

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<sup>15</sup> Manaakiwi Cultural Education are a mana whenua consultancy providing a range of services including business mentoring, cultural advisory, educational programme development and facilitation, and cultural and professional supervision.

Manaakiwi Cultural Education met with members of the Stop team and the Cultural Advisor over seven hui (April – July 2022) to hear about their mahi and what they aimed to achieve with the pilot. The wānanga process with Stop and the Cultural Advisor was foundational for informing the name of the pilot and model that Manaakiwi Cultural Education developed. The model, Te Pā Hauora, can be understood as a visual expression of the knowledge that forms the basis of the programme - Te Paparahi Whakahaumarū. A representative from Manaakiwi Cultural Education explains the relationship between Te Pā Hauora and Te Paparahi Whakahaumarū:

So, Te Pā Hauora is the model that will be shared with the community. Te Paparahi Whakahaumarū names the operational programme that drives the model. Te Paparahi Whakahaumarū programme will allow staff to create a foundation that will enable those they work with the autonomy to create their own boundaries. The idea is Te Paparahi Whakahaumarū was really for internal users, just that name, and all the parts that helped to create the healthy boundaries. This also utilises all the different skills that our Stop team have, highlighting their training, their skills and all the taonga that they actually bring to it to the programme. Paparahi means a foundation, a foundation of safety, of wellbeing . . . the idea was we bring along the foundations and we enable them to create their Pā Hauora. (Manaakiwi Cultural Education)

## Key Te Ao Māori concepts of Te Paparahi Whakahaumarū

The name **Te Paparahi Whakahaumarū** for the Prevention Education Pilot articulates an overarching Te Ao Māori lens on creating foundations for safety and wellbeing:

**Paparahi** - The foundation, building foundations, (referring to the foundation that enables the creation and maintenance of healthy boundaries)

**Humarū** - to be safe, free from risk

**Whakahaumarū** - to safeguard, provide protection (an overarching term for the prevention space; to strengthen the foundation, to protect and provide security)

The following concepts are proposed to provide the overarching principles regarding the operationalization for the programme.

**Ako** - to teach, to learn, advise,

**Ako Whakahaumarū** - Learnings and teachings of being safe, safeguarding the learning (the outworking pathway – operational function for education programme)

Manaakiwi Cultural Education representative suggested they also develop a visual model to easily convey the meaning of these concepts to mana whenua. The model is designed to allow for flexibility to accommodate the differences in tikanga and kawa from marae to marae. This enables flexibility when talking with hapū, rūnanga, organisations, and different age groups such as tamariki in schools:

So, if we are going to enable tamariki and adults an opportunity to be able to articulate what safe touch is, then we had to have that fluid enough to be able to be future-proof for them as an adult. So, it was to cater across the whole spectrum as this is an indigenous Māori way of thinking - tino rangatiratanga, doesn't change when you become an adult...tino rangatiratanga is yours. (Manaakiwi Cultural Education)

Below are the key concepts of the Te Pā Hauora model.

## Key concepts of Te Pā Hauora model

**Te Pā Hauora** - The foundation that sits under **Te Paparahi Whakahaumarū**.

**Pā** – referring to the fortified village, but also meaning touch, sexual intercourse, to be heard, to be connected

**Hauora** - Wellbeing, to be well, to be healthy

Te Pā Hauora as a model provides a metaphor for understanding and articulating our personal boundaries when considering safe and healthy relationships with others. The model is designed to provide language that builds understanding and advocates for the creation of healthy boundaries by empowering tamariki and rangatahi to build safe, positive, and healthy interactions and relationships with others. This is represented by the **Whare Tipuna** at the centre of the Pā site with **Pekerangi**, **Hukahuka**, and **Kiritangata**, putting boundaries and protection in place and only allow others into our sacred spaces once safety and trust has been established.

Mana whenua stakeholders provided feedback on Te Pā Hauora and their aspirations for the utilisation of this model.

For Manaakiwi Cultural Education, the confirmation that Te Pā Hauora is useful is realised when mana whenua understands and utilises it to the extent they exert tino rangatiratanga over it:

Do our people understand it, can our people see themselves in it, can our people utilise it and can our people exert their tino rangatiratanga over it? If they own it, this is going to be something that is going to enable them to help prevent... that sexual harm. (Manaakiwi Cultural Education)

It is not going to be me; it is not going to be Stop that says it; it is going to be the people on the ground. They are going to be the ones that are going to assess and moderate it. They are the ones that are going to say this is good for our people and tamariki who will be able to articulate what are safe boundaries for them. (Manaakiwi Cultural Education)

The Cultural Advisor thought it was very important to ensure the model is explained to different audiences in a way that is easily understandable, especially for tamariki.

Te Pā Hauora is a workable kaupapa, – however, the question must be asked. Is the nature of the work understood as a result of this conceptual framework, or does it remain hidden as it has always been? It is critical that each part of this kaupapa is translated into terms understood by every intended audience, particularly those the service is intended for, including children, Te Pā Hauora needs to be broken down, made accessible / simply languaged so that all communities can understand what is offered. (Cultural Advisor)

Stop interviewees acknowledged that they could do more to make Te Pā Hauora more relatable for Māori and that they were learning and developing as an organisation to make their programme more bicultural. Particularly significant for them was to have that endorsement from the mana whenua Cultural Advisors:

I think we can do more development perhaps of our framework, Te Pā Hauora, in making it more accessible and more relatable and understandable for Māori to have more of a buy in into that... Again, our programme hasn't been as bicultural as what it should be. That is again us learning and developing and moving forward. So, I think in that way and to have that buy in, to have that okay from our Cultural Advisors is really important. (Stop Pou Ārahi Stop)

The AWS Kaiwhakahaere thought the model was understandable for Māori and could also be used by Pasifika and Pākehā as it was flexible enough to be adapted:

My thoughts are let's run with it. It is so understandable for Māori. I mean Pasifika would pick it up and I think Pākehā would pick up on it. If they thought about it, if they used it in their own historic way. ... But what I do think is that because it is a Māori concept it makes it easier to understand for Māori ... You look at Te Whare Tapa Whā; non-Māori use Te Whare Tapa Whā all the time because it is an easy concept to understand. (AWS Kaiwhakahaere)

Manaakiwi Cultural Education representative thought that it also could be utilised by non-Māori if the model was explained, so they understood where it comes from, the whakapapa of the kōrero:

To have a mauri that is Māori I think is quite crucial to the model and the programme, but it doesn't necessarily mean that Pākehā aren't able to utilise the model and/or programme.

## Presenting Te Paparahi Whakahaumarū and Te Pā Hauora to mana whenua for their feedback

On 17 August 2022 a day long wānanga was held at Arowhenua Marae which included a pōwhiri to welcome the Stop Services and evaluation team members onto the marae along with an amazing lunch. The proceedings then moved into the wānanga agenda with the Manaakiwi Cultural Education representatives presenting **Te Paparahi Whakahaumarū** and **Te Pā Hauora** to Kaumatua and Kuia and AWS kaimahi for their feedback.

The Stop team then held a training workshop with AWS kaimahi, so they were aware of the key themes and topics being covered with the schools and ECE's.

### ***Stop clinicians learning about Te Pā Hauora an ongoing process***

Manaakiwi Cultural Education have provided members of the Stop clinical team with training on understanding and using Te Pā Hauora. It is important for clinicians who are used to working with Western treatment models to understand the mātauranga Māori that underpins this model and is an ongoing process for Stop:

There needs to be more work done in the near future so that the model can be rigorously applied to their mahi, to then come up with some action plans on how people can utilise it. But more ongoing training is necessary...(Manaakiwi Cultural Education)

So, that you can integrate it, not as something extra that you add on - it is just a perspective change. The idea is it is meant to highlight the skills that the team have, not to diminish them. They are the experts in their mahi. (Manaakiwi Cultural Education).

Stop have a Pou Ārahi position and this aligns with an interviewee's suggestion Stop retain a dedicated position for someone steeped in mātauranga Māori and te reo Māori so even when staff change there is someone in the organisation with that knowledge to ensure Te Paparahi Whakahaumarū and Te Pā Hauora do not get misconstrued. The person in that role will be able to guide Stop about what the tikanga is behind the model.

## Mana whenua aspirations for the future

### Continue local delivery to kaiako and include whānau and community services

As stated, mana whenua representatives would like to see the Prevention Education Pilot move beyond a pilot and this mahi be developed and embedded within their rohe. Specific suggestions include to continue to deliver to schools and ECE organisations in their area and to provide a follow-up session annually for those who have participated in two workshops. The AWS Kaiwhakahaere said that this training should be delivered to all those services who work with tamariki and whānau:

What it would look like for me would be that all the services, all the schools all have Cultural Advisors, that understood Stop and understood that programme. Also, the Stop programme is into the



schools, already in the education part of the curriculum, it is also into becoming a social worker, becoming a nurse, becoming a doctor, becoming a support worker, becoming this. It was already integrated. As far as I am concerned, we have only opened it a little bit. We won't be finished with this contract as far as I can see for two or three years, or even three or four years. To me you need to embed it in and then have the ability to keep it going by being self-sustainable. Yes, how do you become self-sustainable when you are a government agency? By making sure that the contracts stay there. (AWS Kaiwhakahaere)

The pilot has been a start and they would like to see further communication about this programme going out to the community so the knowledge can be spread further:

I think it needs further evolving as in more communication out to the community. I think the more you involve the education to the teachers, the more it is going to get out to the whānau. So, I think there is still a lot of room to educate Māori and Pasifika on this because it is not a subject that people like to talk about it. Really all we have done is lifted the oyster out of the sea and got it where we are sort of jimmying it open a little bit. I think the Stop service has started to certainly open that oyster but now we need to make sure though that we can still spread that knowledge further. (AWS Kaiwhakahaere)

### **Including whānau in future delivery**

Interviewees all identified the importance of including whānau in the future delivery of Te Paparahi Whakahaumarū. A consideration from the Cultural Advisor's perspective was that schools were stepping into a role that belongs to whānau. Going forward any teaching that goes to schools must include whānau as a priority. That would require ensuring that the programme delivery and language in resources for whānau is appropriate. The Cultural Advisor said there is real willingness from the pilot partners to develop the programme so it can be delivered to whānau. They observed that Stop have been able to engender tremendous trust with the way they work to support mana whenua to do this.

The Cultural Advisor noted that the whānau are critical in the process of protection and understanding the risks of exposure to pornography and therefore it was important they were well informed about these risks.

The Stop Pou Ārahi also saw this mahi as a way of creating a pathway for whānau to be able to engage with organisations to get support without fear that their tamariki would be removed:

It is just creating a pathway for whānau to be able to engage with the organisations or with schools, with teachers, if they need to without having that fear. And that mana, that they have mana. And it is more equal.... . Māori rightfully have a lot of reasons to fear intervention from schools, from Oranga Tamariki . . . So of course,

you are going to shut down and not have those conversations if there is a fear of your tamariki being removed or involvement by the Police... (Stop Pou Ārahi)

## **Cultural Advisor role for mainstream organisations**

All interviewees highly valued the mahi, knowledge, and guidance provided by the Cultural Advisor and, for Stop this has been very beneficial. This raises the ability of organisations having their own internal capacity for cultural advice as well as connections with mana whenua cultural advisors. An interviewee noted often when pilots end so does the funding for roles such as the Cultural Advisor and that this should be built into ongoing funding to continue to support cultural capability within organisations. They identified a need within services and that often the Marae would be asked to assist whereas in fact they may not have the time to do this.

The evaluation team would also like to express our appreciation for the guidance and advice from the Cultural Advisor, particularly regarding language and communication of our interview and survey questions. Evaluation and learning are essential for good practice, and we would also encourage the role of Cultural Advisor to consider including capacity to support evaluations in future development of this kaupapa.

## **Recognition of Rūnanga members broad commitments when inviting them to perform advisory and governance roles**

Government agencies and mainstream organisations are increasingly inviting Rūnanga to form partnerships and provide cultural advisory services. Considerations for Rūnanga are that members are mainly volunteers and they have a wide variety of roles within their Rūnanga, hapū, and community. These commitments are spread across, land, financials, health, education, communication, investments, cultural celebration, marae maintenance and activities, and so on. They may find it difficult to find enough members living near their marae to fulfil these commitments so providing additional cultural advisory services can be a capacity issue for some Rūnanga.

There is a need for government agencies and mainstream organisations to properly pay Cultural Advisors for this mahi as there have been expectations in the past that mana whenua would provide this advice for nothing or minimal remuneration.

There is also an opportunity to work more generally with Rūnanga to build members' capability to perform advisory and governance roles.

## **Utilising tikanga to 'hold us secure' while understanding current challenges such as pornography**

For mana whenua it is utilising tikanga to 'hold us secure' while understanding the challenges of today such as the proliferation of pornography and the way it reaches tamariki and rangatahi and disrupts whānau relationships:

The progressive outworking of pornography is a disruptive force that erodes the tapu nature of family, of trust and relationship. It eats into the intended life pathways and the things that are held tapu within whānau. (Cultural Advisor)

## Partnership – boundaries and roles

The partnership approach between Stop and mana whenua is still evolving and there are plans for future delivery of the training to mana whenua with additional funding being provided by Oranga Tamariki. Feedback from interviewees highlighted that the partnership was progressing well due to good communication, openness, and respect and authentic relationship.

This partnership approach supports discussions between mana whenua representatives and Stop to determine roles and boundaries for Stop as a mainstream organisation delivering training and information to mana whenua. A consideration for mana whenua is to what extent a mainstream organisation, such as Stop, adopts concepts, frameworks, language and tikanga from Te Ao Māori and delivers to their communities. Mana whenua and Stop bring two differing knowledge and value systems together and in a post-colonial context where western epistemology is still privileged. Therefore, it has been essential for both parties – Stop and mana whenua to enter an authentic honouring relationship.

The Cultural Advisor reflected on Stop and mana whenua roles working together:

I think it might be time for Stop to realise what they can deliver and what they should stay with because it could be risky for them to learn how to be Māori. Don't do that, bring us in with you but continue to do what you do wonderfully and build us with you rather than having to learn all this stuff in Te Ao Māori and learn these words you haven't met before. Staying with the business and the core, strip it back and get to the point, where are safe and unsafe, comfortable and uncomfortable.... we just got to get closer if we are looking at Te Pā Hauora, what does it actually look like for us and what are those palisades and what are we stopping and forbidding and what is the language we are teaching our kids to use, we want straight talk so those kids say 'no'. (Cultural Advisor)

They thought being able to deliver this process as a dual presentation with Pākehā and Māori facilitators using their own language and concepts to explain this kaupapa would be ideal:

To be able to deliver this process through two facilitators Māori / European in a conversational process through each of the aspects of the workshops... Māori and English etc could be a very useful way forward for some workshop environments. (Cultural Advisor)

## Considerations for this to be a national programme

While interviewees were in agreement that this programme should be rolled out nationally as it provided important information for kaiako, kaimahi, and whānau, they identified several considerations. As stated they recognised more needed to be done in the pilot region and they would like to see this kaupapa locally developed further before rolling out. An interviewee suggested discussions could start in other areas to start the engagement process and share learnings from the pilot.

The Cultural Advisor believes there are pathways able to be activated that will enable development and make a significant contribution towards a national programme and Te Aorerekura – the National Strategy to Eliminate Family Violence and Sexual Violence 2025. However, before this can occur, understanding of the vulnerability of the nation’s children, youth, and families is needed before vision, partnership, and commitment is fully given.

Previous research has examined the concept of ‘co-production’ to identify good practices for developing relationships and processes between mana whenua and mainstream stakeholders to work together. ‘Co-production’ is premised on identifying mutually agreed outcomes first and then co-designing programmes together to achieve those outcomes. For example, Te Puni Kōkiri commissioned a project on co-production in the Māori context in 2006 and had the following working definition of this concept:

Co-production is a shared outcomes method premised on a long-term values-based relationship between organisations of sufficient capacity and capability with the ability to represent a Māori collective. This means each partner works together, within their distinctive and unique environments, to realise mutually agreed beneficial outcomes for the realisation of whānau, hapu and iwi potential. (McKenzie, Matahaere-Atariki, Goldsmith 2008)

McKenzie and colleagues observed that implementing co-production can be far more challenging than thinking of it as a concept. Implementation relies on relationships and trust as well as good processes. The challenges include the differential power dynamics where Indigenous knowledge is often not as valued as western theories of knowledge as noted by Pihama and colleagues in their project *He Oranga Ngākau - Māori Approaches to Trauma Informed Care*, which uses a kaupapa Māori approach:

In most cases where Indigenous communities are involved in co-production, the aim is to facilitate opportunities for Indigenous knowledge to inform the production. Indigenous communities are not normally the hosts of co-production projects and Indigenous knowledge is not normally the ‘norm’ knowledge in the room. A Kaupapa Māori approach to co-production assumes that Māori are the principal hosts and Māori cultural protocols will inform the taken-for-granted social processes of any gathering of stakeholders and experts; that Māori knowledge is a critical part of the discussion and designing of solutions; and that Māori participation includes but is not limited to formal and ceremonial processes. (Pihama, Smith, Cameron, Te Nana, Kohu-Morgan, Skipper, Mataki, 2020:21)

*He Waka Eke Noa: Māori Cultural Frameworks for Violence Prevention and Intervention*<sup>16</sup> is another key project that utilises a kaupapa Māori approach to the co-production of knowledge.

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<sup>16</sup> <https://kaupapamaori.com/rangahau/he-waka-eke-noa-maori-cultural-frameworks-for-violence-prevention-and-intervention/>

The journey of engaging mana whenua in the Prevention Education Pilot and the developing partnership between mana whenua, Stop and government agencies highlight many lessons, as well as good practices, that can guide developing and delivering this information and training nationally. There is no 'one size fits all' process template as each rūnanga will have their own tikanga and preferences that will guide the content and delivery of this information to mana whenua. The intent and values of co-production provide a starting point whether the partnerships are between mana whenua and kaupapa Māori organisations or mana whenua and mainstream organisations.

The role of Crown agencies needs to be clear in this process as they usually hold the purse and power to dictate parameters and timeframes. The proposed move toward 'relational commissioning'<sup>17</sup> proposed in Te Aorerekura, Aotearoa 25-year family violence and sexual violence strategy needs to become a reality to ensure longer-term funding.

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<sup>17</sup> <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/planning-strategy/social-sector-commissioning/social-sector-commissioning-update-2022.pdf>

# 6 Conclusion and recommendations

## Primary prevention and early intervention approach to promote tamariki and children's wellbeing and prevent concerning sexualised behaviours

The Prevention Education Pilot sought to contribute towards tamariki and children's wellbeing and prevent concerning sexualised behaviours by equipping educational professionals at ECE organisations, Kōhanga Reo, Schools (Years 1-8) and Kura Kaupapa to respond effectively to tamariki and children's sexualised play and behaviour.

This initiative focused on building the capability of adults to respond effectively and safely to tamariki and children's sexualised behaviour, rather than viewing these behaviours as a 'child-centred' problem. The training aims to address the lack of knowledge in this area and reluctance by some to discuss this topic by providing a shared language and skills, so that adults are confident to guide and support children in helpful ways.

We investigated the rationale for focusing on young children in educational settings through a literature review conducted for our formative evaluation. The literature identified primary school settings as one of the best contexts to deliver primary prevention training for responding to concerning sexualised behaviour of children. This was because they are a universal service for children and they have access to parents and communities (Meiksans, Bromfield & Ey, 2017):

Research shows that educationalists can be key to responding to and preventing concerning and harmful sexualised behaviour among children and adolescents. This is because children spend most of their day in an educational context with teachers. Therefore, there is a high probability that they will encounter age-appropriate sexualised behaviour as well as concerning and harmful sexualised behaviour (Charnaud & Turner, 2015; Hackett et al., 2016 cited in Campbell, Carswell, Tikao, Kenton and Kus-Harbord, 2021, p.12).<sup>18</sup>

While these educational settings make an ideal site for primary prevention initiatives. our review also noted that across international jurisdictions teachers report a lack of

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<sup>18</sup> The Australian Commonwealth *Royal Commission into Institutional Responses to Child Sexual Abuse* (2017) take a public health approach to child sexual behaviour describing primary prevention as including respectful relationship education, sex education and primary prevention initiatives within schools; secondary prevention as including self-referral, early intervention for children displaying lower-level problematic sexual behaviour or attitudes and for children at high risk of displaying harmful sexual behaviour; and tertiary prevention as including assessment, parent education to help a child, therapeutic help and/or child protection.

training and capability in identifying and responding effectively to age-appropriate, concerning and harmful sexualised behaviour in children (Charnaud & Turner, 2015; Ey et al., 2017; Ey & McInnes, 2018; Firmin, 2019; Lloyd, 2019; McInnes & Ey, 2019; Vorland et al., 2018 cited in Campbell et al. 2021, p.12).

This is well supported by our evaluation finding that 54% of Pre-workshop survey participants from ECE and schools said they had no prior training in this area. Given that most survey participants have extensive teaching experience,<sup>19</sup> the lack of training is evidently a long-standing issue. The low levels of understanding about this topic and confidence to respond effectively reported in the Pre-workshop survey confirm the high need for training in this area.

While 60% of the Pre-workshop survey participants said their educational facility had a policy and procedures that outlines how staff should identify and respond to students' concerning sexual behaviour, there were varying levels of understanding about this policy.

## **A prevention approach contributes towards the long-term vision of communities free of sexual harm**

The Prevention Education Pilot aimed to contribute towards longer-term transformational change through a universal prevention approach situated within ECE organisations and schools who work with tamariki and children. Building the capabilities of educational professionals and their organisations to respond effectively to situations of sexualised play and behaviour can prevent and de-escalate age expected and concerning sexualised behaviour. This provides tamariki and children with clear messages about safe boundaries for themselves and others which is a learning they can take into their future. If additional supports were needed, the pilot provided access to advice and support from a sexual harm specialist provider as well as knowledge about other referral pathways.

This prevention approach aimed to contribute towards the longer-term aspirations of the pilot partners:

- **Stop Service's** vision is 'A community free from sexual harm'. He Hapori Waatea I Taitookai
- **Oranga Tamariki** vision: 'All children are safe, loved and nurtured by whānau, hapū, and iwi, supported by thriving communities.'
- Mana whenua representatives from **Te Rūnanga o Arowhenua and Te Rūnanga o Waihao** expectations of engaging in this mahi are that participation would lead to longer-term transformative outcomes for whānau.

The findings show the pilot has made a good start; however, participants identify more needs to be done in the pilot region. Mana whenua representatives and other pilot partners would like to see this kaupapa locally developed and embedded further. This includes communicating to whānau and families and all services that work with tamariki and children. Continuing to work in the rohe will embed this mahi

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<sup>19</sup> Pre-workshop survey findings showed 22% participants had 6-10 years of teaching experience; 27% 10-20 years; and 36% 20 years plus.

for greater impact over generations. As an interviewee said, *you are entering into a partnership here, not a pilot.*

### ***Alignment with Te Aorerekura shifts to eliminate family violence and sexual violence***

While the pilot began prior to Te Aorerekura, Aotearoa New Zealand's national family violence and sexual violence strategy being developed, it is worth noting the alignment with its moemoeā:

All people in Aotearoa New Zealand are thriving: their wellbeing is enhanced and sustained because they are safe and supported to live their lives free from family violence and sexual violence.

The Prevention Education Pilot provided several interconnected initiatives to achieve short-term outcomes for people and longer-term outcomes for communities. These initiatives align with the following focus areas of Te Aorerekura, that have been identified to shift Aotearoa towards eliminating violence over the next generation:

#### *Towards investment in primary prevention (Shift 4) – to strengthen protective factors so violence does not occur*

The pilot invested in a universal prevention approach, inviting all ECE organisations, as well as primary and intermediate schools in two regions to participate to initiate broader social change. Furthermore, inviting local services to participate in training encourages a shared understanding of children's sexualised behaviours and appropriate responses that can strengthen interagency relationships and referral pathways.

#### *Towards skilled, culturally competent, and sustainable workforces (Shift 3) – upskilling, resourcing, and supporting workforces, organisations, and informal helpers*

The pilot focused on developing the capabilities of the education sector to provide safe adult responses to guide and support tamariki and children. Extending this training and support to other professionals, institutions, whānau and parents/caregivers would greatly strengthen how this issue is addressed.

#### *Towards mobilising communities (Shift 2) – supporting tangata whenua, communities, and specialist sectors to lead and collaborate*

This pilot has demonstrated the benefits of government agencies supporting and funding Stop and mana whenua to partner on this initiative and work collaboratively at the local level. This was facilitated by the Local Oversight Group forum. Stop, mana whenua, and schools are carrying this mahi forward beyond the pilot phase and are demonstrating how communities can be mobilised to lead collaborative initiatives.

## **Importance of a community-led approach based on authentic partnerships**

Key to the implementation of this pilot was the development of partnerships between the prevention education provider, Stop, and mana whenua, Oranga Tamariki,



Ministry of Education, as well as ECE organisations and schools. The relationships between individuals and organisations have supported and strengthened the pilot implementation in numerous ways.

The lessons for Crown agencies about engaging with mana whenua during the first year of the pilot are valuable to learn for future engagements. The role of Crown agencies needs to be clear in this process as they usually hold the money and power to dictate parameters and timeframes. The pausing of the pilot implementation until mana whenua Cultural Advisors were engaged was an important decision that the pilot partners made at that time. The factors that facilitated engagement and the ongoing strengthening of the relationships between mana whenua and the other pilot partners provide further valuable insights about developing authentic partnerships.

The partnership approach between Stop and mana whenua is still evolving and the partnership is progressing well due to good communication, openness, and respect in this relationship. This partnership approach supports discussions between mana whenua representatives and Stop to determine roles and boundaries for Stop as a mainstream organisation delivering training and information to mana whenua. Mana whenua and Stop bring two different knowledge bases together and in a post-colonial context where Western epistemology is privileged it was important for Stop to be committed to meaningful engagement with mana whenua.

The AWS Kaiwhakahaere identified several major benefits of being involved with the pilot for Arowhenua Whānau Services and the whānau they work with including providing their kaimahi with more understanding and confidence to respond effectively. Participation in the pilot has strengthened their awareness and their relationships with Stop and schools.

### **The partnership approach enabled mana whenua to develop their own conceptualisation of the pilot**

One of the key outcomes from the pilot was mana whenua were able to develop their own conceptualisation of the pilot. This was enabled by Manaakiwi Cultural Education who met with members of the Stop team and the Cultural Advisor to really explore Te Ao Māori concepts and how they related to the pilot objectives. The wānanga process with Stop and the Cultural Advisor was foundational for informing the name of the pilot, Te Paparahi Whakahaumarū, and development of a model 'Te Pā Hauora' by Manaakiwi Cultural Education. Te Pā Hauora can be understood as a visual and conceptual expression of the knowledge that formed the basis of the programme - Te Paparahi Whakahaumarū. Both the name and model were presented to mana whenua at Arowhenua Marae and have been endorsed by representatives.

The intent of **Te Paparahi Whakahaumarū** is to articulate an overarching Te Ao Māori lens that reiterates a cultural perspective of safety and wellbeing with the Prevention Education Programme pilot.

**Te Pā Hauora** as a model provides a metaphor for understanding and articulating our personal boundaries when considering safe and healthy relationships with others. The model is designed to provide language that builds understanding and advocates for the creation of healthy boundaries by empowering tamariki and

rangatahi to build safe, positive, and healthy interactions and relationships with others.

What is important for Manaakiwi Cultural Education is that Stop honours the mātauranga Māori being shared and utilise this with integrity. Their confidence that this process will go well and be used authentically is based on the partnership that developed through the wānanga process to develop the model. For Manaakiwi Cultural Education, the confirmation that Te Pā Hauora is useful is realised when mana whenua feel comfortable and confident to apply their tino rangatiratanga to the model and the process.

Mana whenua interviewees thought that Te Pā Hauora also could be utilised by non-Māori if the model was explained, so they understood where it comes from, i.e. the whakapapa of the kōrero.

## **Prevention Education Pilot achievement of early outcomes**

### **The pilot helped to build workforce, organisational, and interagency capability**

The pilot design sought to build workforce capability at the individual, organisational, and interagency levels through professional development workshops with personnel from ECE organisations and schools, AWS kaimahi, Oranga Tamariki and MoE staff.

The workshop content focused on building individual skills to respond effectively and encourage organisational capability through reviewing policies and procedures and prompting leadership and staff discussions about their practice. The training promoted interagency capability by also providing training to AWS, Oranga Tamariki, and MoE so they were aware of the pilot and that they also had a shared understanding of appropriate responses.

The findings show the ECE and school participants increased their awareness of where to access advice and support both in-house and externally.

### **Participants increased their knowledge, skills and confidence**

The outcome findings from the workshop surveys and interviews with participants show substantial increases in participants' knowledge, understanding and confidence to respond effectively to tamariki and children's sexualised play and behaviour. The large increases in levels of understanding and confidence from the Pre-workshop survey to immediately post Workshop 1 indicate that participants engaged with and learnt from the workshops.

Topics that participants indicated after Workshop 1 they would like to learn more about, such as how to have conversations with whānau and the school community, had substantial increases in knowledge reported after Workshop 2. There were also substantial increases in knowledge about the options for referrals and pathways available to ECE and schools to access support from community and government organisations after both Workshop 1 and 2.

## Participants reported improved practices

Qualitative feedback from surveys and interviews with participants identified that attending the training workshops had improved some participants practices and enhanced the way they approach and respond to tamariki and children. Participants highlighted the benefits for tamariki and children and their whānau and families of building kaiako capability in this area and being able to respond to situations effectively and with integrity for all involved.

Participants also reported that the workshops encouraged team discussions and reviews of organisational policies and procedures.

## Participants reported high satisfaction with content and delivery

Most participants were satisfied with both the content and delivery of the workshops. A total of 84% of ECE and school participants in Workshop 1, and 98% in Workshop 2 rated their overall satisfaction with the delivery of the Workshops as 'very satisfied' or 'completely satisfied'.

Similarly, the majority of participants were satisfied with the content of the workshops, with 89% of ECE and school participants reporting that they were 'very satisfied' or 'completely satisfied' with the content after Workshop 1 and 96% after Workshop 2.

## Implications of findings for service design and delivery nationally

The evaluation findings on the design and delivery of the Prevention Education Pilot provide insights into how to implement this kaupapa at other locations around Aotearoa. The pilot participants endorse the expansion of this programme nationally as it provided important information for not only educational professionals but also other sectors who work with tamariki and children and for whānau, families and communities.

Key elements of service design and factors to consider for development and delivery in other areas include:

### **A systems approach provides a continuum of services and accessible pathways for whānau and families and professionals to seek support**

The pilot design included a system-wide approach so relevant organisations were aware of this kaupapa and had a shared understanding of tamariki and children's sexualised behaviours and how to respond effectively. This encouraged consistency of approach and a collective consideration of intervention pathways between schools, specialist services, mana whenua, community organisations and government agencies.

### **Taking time to develop relationships and authentic partnerships**

The journey of engaging mana whenua in the Prevention Education Pilot and the developing partnership between mana whenua, Stop, and government agencies

highlight many lessons, as well as good practices, that can guide the development and delivery of this information and training nationally. Iwi and rūnanga are unique so there is no 'one way' to engage, therefore it is important to be led by the iwi, hapū, and rūnanga and seek their advice about their preferences and processes from the outset. The intent and values of co-production provide a starting point.

Similarly, an important aspect of this pilot was for the prevention education provider to take time to engage with educational leaders in the pilot area. Gaining their interest and endorsement supported promotion of the pilot throughout their networks. Building these relationships and establishing good communication supported delivery as the provider learnt more effective approaches to deliver to kaiako and be adaptable when challenges arose. The benefits of the development of relationships with leaders in the education sector can be applied to other sectors and communities.

Participating in the training also supported building relationships with individual ECE organisations and schools and established trust and confidence to connect with Stop when they need advice and support.

The Local Oversight Group played a central role in the pilot development and implementation and was the key forum for interagency collaboration and guidance; bringing together the sexual harm specialist provider, mana whenua representatives, and government agency representatives regularly to focus on the pilot. We identified many benefits of having this forum and recommend that future sites form their own Local Oversight Group in partnership with mana whenua to establish and guide this mahi in their communities, tailored to their needs.

## **Successful practices and lessons for initial engagement with mana whenua to provide cultural guidance**

The lessons from the pilot highlight the importance of Crown agencies having clear processes and roles in place to ensure early and authentic engagement with iwi and rūnanga. Having people in engagement roles who have experience and expertise in understanding the process to engage with iwi, hapū, and whānau and the aspirations of mana whenua is critical.

### **Consider terms of Cultural Advisor role and secure appropriate remuneration and length of contract**

Mana whenua aspire to see the value in any prospective project and partnership for their community and that requires a proposal that values their expertise, time, and contribution to produce a kaupapa that works for their whānau.

Consideration is required to identify the different aspects of the Cultural Advisor's role and the level of expected involvement and participation. There is value in having some flexibility to develop this role over time to be responsive to developments within the kaupapa.

Mana whenua expectations of kaupapa that contribute towards longer-term transformative outcomes for whānau require longer-term contracting arrangements.

### **For authentic partnership with mana whenua engagement early in the programme's conceptual and development phase will allow for the recruitment of cultural advisors and co-production of pilot design and planning between stakeholders**

The pilot highlighted the importance of early engagement with mana whenua to provide adequate time for the rūnanga to recruit Cultural Advisors who have the interest, knowledge, experience, and time to represent their rūnanga in a role such as this. Time is also required for developing contracts and undertaking contractual requirements to employ an advisor. It also takes time for Cultural Advisors to familiarise themselves with the kaupapa.

Early engagement with mana whenua during the conceptual and planning phases would also support representatives and advisors to contribute towards the design, content, and delivery plan from a mana whenua perspective.

## **Provider workforce capability and capacity**

There were a variety of roles and factors identified which made a positive contribution to the pilot training:

### **Facilitators need to be well trained and experienced**

Co-facilitation of workshops worked well as facilitators brought different knowledge and strengths to the training. Insights into the relevant qualifications and experience of facilitators highlighted the importance of subject matter expertise in child development and addressing concerning and harmful sexualised play and behaviours, along with skills in facilitation and adult education. Having a facilitator who is tangata whenua and brings Te Ao Māoriperspectives to the facilitation was also highly valued.

In addition, facilitators had to be adept at creating a safe space for workshop participants to discuss difficult topics and manage the psychological and emotional depth of the content and discussions, while understanding the triggers that go with this work.

### **The project coordinator role is critical**

The Project Coordinator role involved a range of tasks and skills that were important to the pilot planning, coordination, delivery, and relationship building. The Project Coordination role is broader than an administrative role as it involved engaging with the subject matter and participating in workshops. The findings from this pilot strongly suggest that this role be factored into any future workshops as the tasks involved would be an additional workload for clinicians involved in facilitation and clinical practice.

## **The cultural advisor adds depth and guidance**

In this pilot, the Cultural Advisor was very much part of the delivery team and attended most of the workshops providing guidance across the programme content and tikanga. The Cultural Advisors presence and contribution during the workshops and at pilot hui were highly valued and ensured mana whenua representation was ongoing and visible.

## **Suggestions and considerations for optimising programme delivery**

The findings highlighted the following considerations for optimising programme delivery.

### **Build connections and relationships with sector and community leaders**

Building the connections and relationships with pilot partners, sector and community leaders was a crucial step to introduce the purpose and value of the training and consult about the best ways to deliver to their organisations and communities. These relationships with leaders encouraged their support and promotion of the training among their networks. This relational approach supports developing partnerships and the potential for future delivery initiatives.

### **Workshop format and scheduling**

Most participants identified topics they would like to know more about and would like more training. The rationale for having two workshops was the amount of information to cover and the time it takes to discuss these topics. Having a gap between workshops allowed time for kaiako and their organisations to reflect and put into practice what they had learnt so this could be discussed and refined at the follow-up workshop. Participants valued the resource packs and a copy of the training slides.

The ability to have ongoing professional development in this area was identified as necessary by many of the participants.

Suggestions to enhance workshop scheduling including having shorter workshops that are more frequent, may work better for many professionals who are time poor, particularly if some were available online. A suggestion was made to have a webinar shorter style delivery as one of the delivery/resource options.

### **Retain a mix of online and face-to-face delivery options**

While there was preference for face-to-face, the positive feedback from participants about online delivery shows that this training can be delivered well online and that having a mix of options is beneficial.

Online delivery was a good option when Covid-19 pandemic restrictions were in place. For some participants online delivery was convenient and enabled their attendance. The geographical challenges were another consideration as the pilot area was extensive and included rural locations.

## **Suggestions for delivering to more staff and enabling attendance**

Teachers' professional development days were identified as an important option to reach more staff and ensure good attendance. Considerations were the length of the workshop (a four-hour session was thought to be the maximum) and the competing demands of other professional development kaiako are expected to do.

Relationships and consultation with educational leaders and early scheduling of workshops would be important to secure a slot in these busy days.

## **Recommendations for Te Paparahi Whakahaumarū**

The evaluation findings strongly identified the need and value of this training that also provides a pathway for further specialist advice and support for educational professionals. The emerging benefits for tamariki and children and whānau and families of having better equipped kaiako in ECE and schools to effectively address sexualised play and behaviour is promising. However, embedding this type of broad social change takes time and a critical mass of people to engage with this knowledge and skills.

Based on these findings we recommend that government continues to support funding Te Paparahi Whakahaumarū:

### **Recommendation: support continuing delivery Te Paparahi Whakahaumarū to ECE and schools in Mid and South Canterbury region**

It is recommended that funding continue to support Stop and mana whenua to deliver professional development to schools and the ECE sector in Mid and South Canterbury. This would ensure broader uptake of the training and promote the consistent and sustainable transfer of knowledge within the ECE sector and schools.

It is recommended that this continuing delivery of prevention education to ECE and schools include the development of training and resources to address specialist topics and provide updates and refreshers for kaiako.

It is recommended that resources are developed in te reo Māori and that facilitators who are both European and Māori, can take the training in te reo Māori so they can deliver to Māori medium school kaiako and kōhanga reo Kaiako as teams. It is important that Māori facilitators are able to co-facilitate in these environments.

### **Recommendation: support delivery of Te Paparahi Whakahaumarū to other sectors who work with whānau and families in Mid and South Canterbury region**

Support Stop and mana whenua to deliver professional development to a wider range of organisations and professions who work with whānau and families. This would enable a shared understanding of how to respond effectively to tamariki and children's sexualised behaviour and a consistent use of language and approach thus further embedding this prevention approach.

### **Recommendation: support delivering Te Paparahi Whakahaumarū to parents/caregivers, whānau, and tamariki and children in Mid and South Canterbury region**

Support Stop and Arowhenua Whānau Services to expand the delivery of Te Paparahi Whakahaumarū to parents/caregivers, whānau, and tamariki and children. This would require adapting the programme delivery and language and resources for the different audiences with the support of the mana whenua Cultural Advisor. This includes incorporating Te Pā Hauora model into the training.

### **Recommendation: support expanding the establishment and delivery of Te Paparahi Whakahaumarū at other locations in Aotearoa**

Support the establishment of Te Paparahi Whakahaumarū at other locations in Aotearoa taking into consideration the lessons from the pilot about early engagement of mana whenua, appropriate remuneration for cultural advisory services and the time needed to develop relationships and partnerships. The content of the prevention education may be localised with mana whenua from other rūnanga so Te Ao Māoriconceptualisation maybe different to Te Paparahi Whakahaumarū and Te Pā Hauora.

### **Recommendation: support enhancing cultural appropriateness of training**

The findings on the cultural appropriateness of the content and delivery were mixed with the highest ratings for appropriateness being for Māori. There is significant scope for partnering with Pasifika and other ethnicities to enhance the content and delivery, so it is engaging and appropriate for their communities.

### **Recommendation: support embedding Te Paparahi Whakahaumarū within national teacher training curriculum**

Given the pre-workshop findings on limited training and knowledge in this area and the high demand, it is recommended government supports the incorporation of this training into ECE, primary, intermediate, and secondary teacher training so future teachers are prepared to manage sexualised behaviour.

### **Recommendation: support embedding Te Paparahi Whakahaumarū within other sector training and education**

We recommend that government agencies such as Oranga Tamariki and the Ministry of Education who are important partners in this mahi continue to partner locally with mana whenua and community organisations. With expanded delivery to other sectors, there is opportunity for other Te Puna Aonui government agencies to provide professional development to their own staff and to partner locally with mana whenua and community organisations.



### **Recommendation: support knowledge base through research, monitoring and evaluation**

We recommend supporting communities to conduct their own monitoring and evaluation to inform the ongoing development of prevention education and identify outcomes for their communities. Furthermore, we recommend that Te Puna Aonui collates and shares this knowledge nationally to support transference of knowledge and practice in this area.

### **Recommendation: to improve the Ministry of Education and Oranga Tamariki data collection on concerning sexual behaviour in educational settings:**

Our formative evaluation (2021) identified the Ministry of Education only collects data about incidents of sexualised behaviour that result in exclusion and suspension which limits understanding about prevalence of this behaviour and the outcomes of managing the process well.

Currently the Ministry of Education and Oranga Tamariki collect information about sexualised behaviour in different formats and we recommend a more consistent approach across agencies is required to monitor prevalence and incidence and inform prevention and early intervention initiatives such as the Prevention Education Pilot.

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# Appendix 1: Evaluation Design

## Introduction

Dr Sue Carswell (Carswell Consultancy) was contracted by Oranga Tamariki to conduct an independent evaluation of the Prevention Education Pilot (PEP). Sue partnered with Dr Kelly Tikao (Hakeke Productions Ltd providing Kaupapa Māori research services) and Dr Elaine Donovan to conduct the process and outcome phase of the evaluation. This evaluation team was purposefully formed to provide a partnership approach between kaupapa Māori and Pākehā evaluators. Dr Kelly Tikao provided her kaupapa Māori research expertise to ensure there was a Te Ao Māori lens to data collection and analysis.

For the first phase of the evaluation Sue partnered with Ihi Research Ltd who are a kaupapa Māori research provider. The Ihi team members: Dr Lesley Campbell, Dr Kelly Tikao, Carmon Kenton and Dr Larissa Kus-Harbord worked with Sue to complete a formative evaluation report in 2021 (Campbell, Carswell, Tikao, Kenon, Kus-Harbord, 2021).<sup>20</sup>

An Evaluation Plan was developed in consultation with stakeholders and included an intervention logic and theory of change (IL and ToC) workshop (Carswell, Campbell, Tikao, Kenton, 2021). We acknowledged at that time a limitation of the design was that mana whenua representatives had not been engaged in the pilot and therefore did not have the opportunity to participate in the initial design of the evaluation. When mana whenua representatives joined the pilot Dr Tikao led the engagement to incorporate their perspectives and feedback on the evaluation design, implementation, and tools.

## Evaluation objectives

The evaluation of the Prevention Education Pilot aimed to inform the implementation of this initiative by identifying what is working well and areas to improve; and to assess the early benefits of the pilot for participating education and service professionals and the tamariki and children and families and whānau they work with. The evaluation included examining the formation of the partnership approach with the Local Oversight Group and mana whenua and the engagement with schools and ECE at the pilot sites. We were asked to identify the critical success factors for

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<sup>20</sup> Campbell, L., Carswell, S.L., Tikao, K., Kenton, C., Kus-Harbord, L. 2021. *Formative evaluation of the Prevention Education Pilot - PEP Talk, managing incidents of concerning sexualised play & behaviour effectively in schools*. Commissioned by Oranga Tamariki – Ministry for Children, Wellington.

developing and implementing this pilot to inform potential roll-out to other sites across Aotearoa.

To examine the evaluation objectives we are utilised formative, process and outcome evaluation methodology in two phases.

**Phase 1 was a formative evaluation** which examined the development and early establishment of the pilot during 2020 and 2021.

**Phase 2 was a process and early outcome evaluation** conducted during 2022 to January 2023. This phase examined the implementation of the workshops and other pilot activities during this period. We examined early outcomes for pilot participants and the implications for emerging outcomes for students and their families and whānau as a result of the pilot.

The key evaluation questions were refined through a process of consultation with stakeholders from the Local Oversight Group and the mana whenua Cultural Advisor. The co-design of the survey tools with these stakeholders was an opportunity to further refine the areas to investigate with participants. Table A1 outlines the focus areas investigated during each phase of evaluation and the high-level evaluation questions.

**Table A1: Focus areas investigated and key evaluation questions**

Area to investigate	Key questions
<b>Formative evaluation questions</b>	
Development and establishment of the Prevention Education Pilot including the partnership approach	What worked well in the development and establishment of the Prevention Education Pilot? What could be improved?  What were the critical success factors involved in the development and establishment of the pilot?  How did the partnership approach develop?
<b>Process evaluation questions</b>	
Implementation of the Prevention Education Pilot including the partnership approach	What worked well in the implementation of the Prevention Education Pilot? What could be improved?  What were the critical success factors involved in the implementation of the pilot?  How did the partnership approach work in practice?
The delivery and content of the Prevention Education Pilot training workshops	What content did participants identify as useful, and what areas did they want to know more about?  To what extent were participants satisfied with the delivery of the workshops? What delivery methods did they find the most engaging and informative?  To what extent did participants think the delivery and content of the training workshops was culturally appropriate for Māori, Pasifika and other ethnicities?

Area to investigate	Key questions
<b>Early outcome questions</b>	
<p>Early outcomes for educational professionals and services who participated in the Prevention Education Pilot</p> <p>Emerging outcomes of the Prevention Education Pilot for students and their families and whānau.</p>	<p>What are the early outcomes of Prevention Education Pilot for educational professionals and service participants?</p> <p>What are the emerging outcomes of Prevention Education Pilot for students and their families and whānau?</p>

## Evaluation approach

A developmental evaluation<sup>21</sup> approach was undertaken to inform the pilot partners' decision making and implementation of the pilot. This included a collaborative/participatory approach throughout the evaluation. An evaluation team member attended the Local Oversight Group meetings to regularly feedback emerging findings and observe this group in action. Attending these meetings provided invaluable insights into how the partnership approach was developing and the operational successes and challenges of implementing the pilot.

A kaupapa Māori approach utilises a strength-based approach that meets the aspirations and needs of Māori participants and their whānau (Smith 1997). This approach includes the prioritisation of rangatiratanga Māori in research questions, methods, processes, dissemination, and utilisation of findings. Mana whenua are interested in longer-term transformational changes and the evaluation aimed to support this by focusing on generating solutions and aspirations from within Māori realities. Alongside this is a commitment to Māori development.

Utilising systems thinking approaches allowed an examination of the extent that Prevention Education Pilot was influencing the local service system to achieve the expected outcomes for ECE and school staff as participants, and the students and their families and whānau that they work with. This approach also helped to understand the factors that may be acting as enablers or barriers to the pilot's implementation and outcomes.

## Evaluation data collection and analysis methods

We used a mixed methods approach that included a range of quantitative and qualitative data collection and analysis methods to answer the evaluation questions. Qualitative and quantitative data on the same question can be helpful in triangulation of the evaluation findings to determine the strength of the findings.

<sup>21</sup> <https://whatworks.org.nz/developmental-evaluation/>

The key methods for collecting the qualitative and quantitative data included semi-structured consultations, workshops, key stakeholder interviews, participant and non-participant observations, surveys and analysis of administrative data and document review. Below is an overview of the data collection and analysis methods.

## Document review

A review of the Stop pilot documentation including LOG meeting minutes and reports was conducted. The evaluation was also informed by Oranga Tamariki policy documentation and two Evidence Briefs that their Evidence Centre conducted in 2020.<sup>22</sup>

## Intervention logic and theory of change

An intervention logic model and theory of change was developed with stakeholders. Initially with a workshop in December 2020 and then further refined through consultations with STOP and members of the LOG. The purpose was to build a description of why a particular way of working will be effective, showing how change happens in the short, medium and long term to achieve the intended outcomes with corresponding outcome measures.

## Participant/observation of the Local Oversight Group meetings

An evaluator attended the LOG meetings, primarily as an observer to keep up to date with how the pilot was evolving and to consult with LOG members about design, evaluation tools and implementation of the evaluation. As stated, the LOG was a key forum for providing regular updates on emerging findings to inform partners decision-making.

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<sup>22</sup> Rajan, R., Waru, N., with Mclraith, J. (2020). *Understanding Māori Perspectives: Tamariki and rangatahi who are victims of sexual violence or display harmful sexual behaviour*. Evidence Centre, Oranga Tamariki – Ministry for Children, Wellington.

Allen + Clarke (2020). *Support for children and young people who are victims/survivors of sexual violence or display concerning or harmful sexual behaviour*. Commissioned by the Evidence Centre, Oranga Tamariki – Ministry for Children, Wellington.

## Observation of Prevention Education Workshops

Members of the evaluation team observed a number of the online workshops to gain a deeper understanding of the content matter and delivery of the workshops. We were also interested to observe the interaction with the participants and the questions they had and the resulting discussions.

## Surveys using a single interrupted time-series

To quantitatively assess the outcomes of the Prevention Education Pilot for the training workshop participants we invited them to fill in surveys using a single interrupted time-series method.<sup>23</sup> This involved collecting data at key points during the implementation of the pilot to identify any changes to knowledge, confidence and skills of participants prior to training (Pre-workshop survey); immediately after training workshops 1 and part 2.

There are three versions of each survey tailored for different workshop participant groups although many of the questions are identical:

- Schools/ECE
- Ministry of Education and Oranga Tamariki workshops
- Arowhenua workshops

The advantages of adding a time series element include:

- The ability to identify longer-term effects and for who and why these effects are, or are not, sustained
- The ability to provide useful feedback to STOP and the LOG at various points during the evaluation (Coryn et al., 2009).

The surveys included questions with quantitative scales that we repeated in each survey to compare changes after attending the workshops. Open questions were included in the surveys to provide participants with the opportunity to tell us more about the content and delivery of the workshops and outcomes for them. These open questions were thematically analysed.

The Preworkshop survey provides a baseline in which to compare any changes reported by participants. The findings from Workshop 1 provide evidence of immediate outcomes for participants in terms of increased knowledge, understanding, awareness and confidence to respond effectively to tamariki and children's sexualised play and behaviour. The findings from Workshop 2 survey are then compared to Workshop 1.

Participants in Workshop 2 who had attended Workshop 1 were asked to reflect on how their practice may have changed as a result of what they had learnt. This

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<sup>23</sup> This method refers to 'single' because it only looks at the group of educational professionals who attend the training intervention and 'interrupted' because the data collection is interrupted by the training intervention (Hategeka et al., 2020; Jandoc et al., 2015).

provides insight into how the knowledge they learnt was beginning to be transferred into practice at an individual level and organisational level. For example, feedback about team discussions and reviewing ECE/school policies and procedure documents.

There are limitations on the time series survey design given the different cohorts and that only 50% of Workshop 2 survey participants had also attended Workshop 1. However, the overall strength of the findings, which show large increases in outcome measures and emerging evidence of changes to practice, provides a solid indication that the Prevention Education Training is achieving the desired early outcomes.

## Interviews

To understand how Prevention Education Pilot was being developed and implemented and why it was contributing towards changes we conducted semi-structured interviews with stakeholders and a sample of participating schools, ECE and service professionals. The interview sample for each phase of the evaluation is outlined below.

### **Phase 1: Formative evaluation**

#### *Key stakeholders*

- 6 members of the Local Oversight Group/STOP staff
- 2 Oranga Tamariki national office staff
- 4 Oranga Tamariki regional Practice Leaders

#### *Christchurch Schools interviews*

To gain an understanding of how STOP's work and training with schools has supported their response to concerning sexual behaviour of students we interviewed six educational professionals at three schools in Christchurch. This information informed our evaluation questions for phase 2 and provided insights into potential longer-term outcomes for schools and ECE organisations at the pilot sites.

### **Phase 2: Process and early outcome evaluation**

#### *Key stakeholders*

To identify strengths, critical success factors and lessons after one year of implementation 10 in-depth interviews were conducted with:

- Members of the Local Oversight Group/Stop staff
- Mana whenua representatives and Stop Māori staff members

#### *ECE and Schools interviews*

To identify strengths, areas for improvement and early outcomes for educational professionals and the children and families they work with 15 interviews were conducted with:



- 5 participants from ECE organisations
- 10 participants from schools

## Ethical Considerations

The evaluation team are members of the Aotearoa New Zealand Evaluation Association, which aims to promote excellence in evaluations conducted in Aotearoa New Zealand and in particular, focuses on the maintenance of appropriate ethical standards for members of the profession. An ethics submission including the information sheet and consent form, interview and survey guides were made to the Oranga Tamariki Evidence Centre.

This evaluation recognised that there are potential risks associated with any study carried out within sexual violence sector and was committed to put in place adequate precautions to maintain the safety of all those involved. To counter some of the ethical issues that may have arisen as a result of this evaluation project a number of preventative measures were put in place.

### Informed Consent

**Interviews:** All potential interviewees were advised in the information sheet of the purpose, nature and possible benefits of the evaluation so they could exercise choice about whether to be involved or not. Informed consent was sought from all potential respondents. The evaluation was conducted within the premise that it is each individual's right to decide whether and how to contribute information. Their judgement on these matters was respected. In addition, respondents were invited to ask questions at any time.

**Surveys:** participants were invited to take part in a confidential and anonymous surveys to either provide baseline (re-workshop) information or post workshop feedback. Information was provided about the purpose of the evaluation.

**Freedom to Withdraw:** Participation in this evaluation was voluntary and any participant was free to withdraw at any time and/or refuse to answer any questions without negative consequence.

### Confidentiality and anonymity

**Surveys** were anonymous and confidential and did not collect any identifiable information such as participants name. The first question asked participants if they consented to participate. Information was analysed and presented in aggregate form as descriptive statistics and thematic analysis.

**Interviews** are confidential and no names were used in reports. However, professionals may be identifiable by their role. During the informed consent process, we discussed this with participants and provide them with the option to check quotes from their interviews prior to inclusion in reports.

### ***Protecting the identity of ECE organisations and schools***

Stop provided training and advice to a range of ECE organisations and schools and we want to be able to assess the effectiveness, relevance and usefulness for different types of schools and population groups by ethnicity, age, diversity etc. In order to protect the identity of schools the feedback about the training they received was summarised under broad groupings such as Early Childhood Education and primary schools.

### **Storage and Use of Data**

Data collected during the course of the evaluation has been securely stored by the evaluation team to ensure the material is only used for the purpose for which it was gathered.

## **Quantitative data collection and analysis**

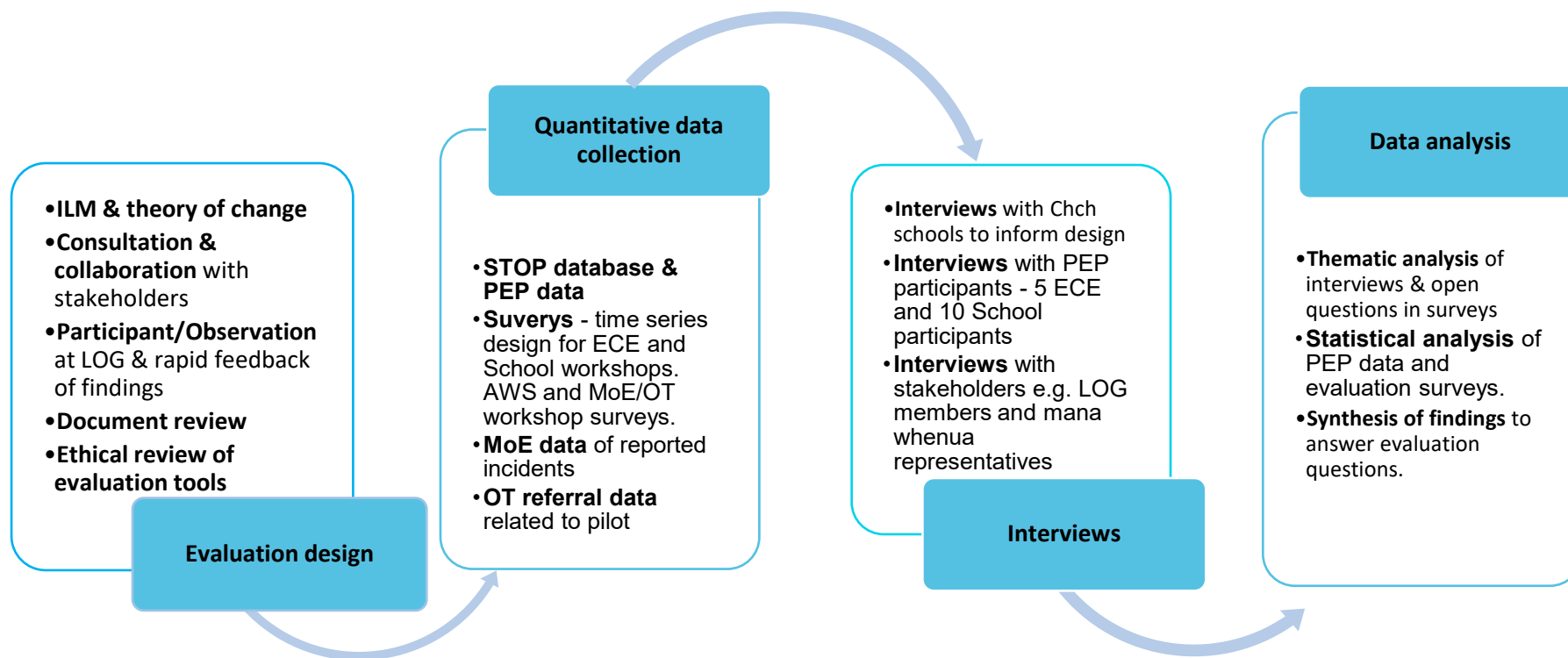
**Phase 1:** to provide baseline information we analysed Stop Services data for the training and support they provided to Christchurch schools over a six year period. This data provided insights to the level of need for this type of training and the specialized support they provided to ECE and schools, families, and whānau and tamariki and children. The analysis of Stop's post training evaluation forms and special consults (advice and information) to schools in Christchurch was also conducted.

To understand the prevalence of children's concerning sexualised behaviour within education settings we requested information from the Ministry of Education. We had planned to request similar data for Phase 2 to see if there were any changes in reported incidents, although this would have been very preliminary as changes take time to embed. However, the Ministry of Education does not collect data about the number of incidents of inappropriate sexual behaviour in schools or requests from schools about dealing with issues of this nature. The Ministry does collect data on the number of stand-downs, expulsions and suspensions under the category 'sexual harassment or sexual misconduct.'

We made recommendations in the Formative Evaluation Report regarding improvements to data collection for the Ministry of Education and Oranga Tamariki in this regard which we have included in our recommendations in this report.

**Phase 2** analysed the Prevention Education Pilot data collected by Stop which provided information about outputs such as delivery of training workshops to different groups and at different locations, the number of participants and the number of follow-up consults from ECE and school participants who wanted to access further information and support.

Figure 1: Overview of data collection and analysis methods utilised for evaluation



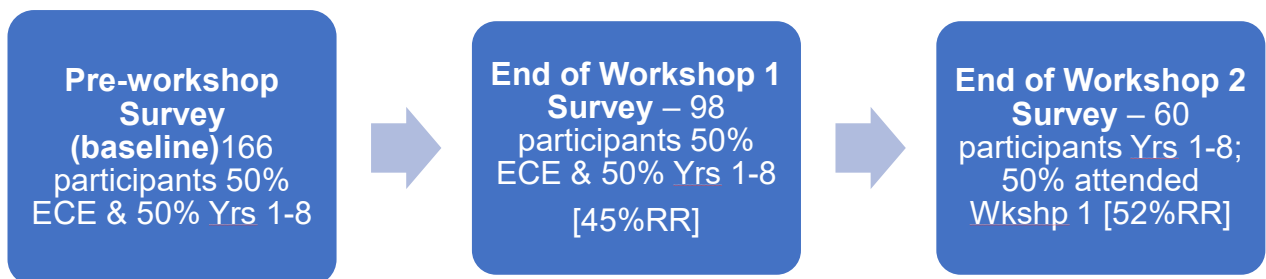
## Survey samples

**Preworkshop survey (baseline)** had 166 survey participants from schools (years 1-8) and ECE organisations (approximately 50% from each cohort)

**Workshop 1** had 98 survey participants from schools (years 1-8) and ECE organisations (approximately 50% from each cohort).

**Workshop 2** had 60 survey participants from schools (years 1-8) (50% also attended Workshop 1)

**Figure 2: Time series survey design for ECE and School workshops with sample sizes and response rates (RR)**



Tables 2-6 describe the survey participant samples for each survey cohort.

**Table A2: Survey sample - summary of demographic information of survey participants attending ECE and School workshops**

	Pre-workshop survey	Workshop 1	Workshop 2
<b>Number of survey participants</b>	166	98	58
<b>Organisation and role</b>			
Tumuaki/Principal	14	10	6
Leadership DP/AP	13	6	6
Senior Teacher/Head of syndicate	11	5	10
Kaiako/Teacher Years 1-6	20	9	26
Kaiako/Teacher Years 7&8	9	5	3
Early Learning Centre Teacher/Kaiako [including Kindergarten Head Teachers and Teachers]	71	47	ECE were only invited to Workshop 1
SENCO ( <i>Learning support needs co-ordinator</i> ) or Learning Support	12	8	12
RTL	2	4	2
School Counsellor	8	1	1
SWiS (social worker in schools) [there were also other social workers working for Mana Ake and OT]	5	3	6
<b>Years as an education professional</b>			
Under 2 years	5% (n=8)	3% (n=3)	10% (n=6)
2-5 years	9% (n=15)	11% (n=11)	8% (n=5)
6-10 years	22% (n=35)	21% (n=20)	20% (n=12)
11-20 years	27% (n=43)	25% (n=24)	23% (n=14)
20+ years	37% (n=58)	40% (n=38)	38% (n=23)
<b>Gender</b>			
Female	92% (n=147)	93% (n=88)	
Male	8% (n=12)	7% (n=7)	
Prefer not to say	n=1		
<b>Ethnicities - some participants identified with multiple ethnicities</b>			
Māori	11% (n=17)	9% (n=9)	
Pākehā	94% (n=150)	94% (n=90)	
Pasifika	0%	(n=1)	
Other ethnicities	5% (n=6)	4% (n=11)	

**Table A3: Pre-workshop survey response to receiving previous training about how to respond to students' concerning sexualised behaviour (149 answered)**

Previous training	Percentage	Number
No training	54.25%	83
Training at college of education	9.15%	14
STOP training	5.88%	9
Training as part of your professional development	32.03%	49

**Table A4: Summary of demographic information of survey participants attending two workshops for Arowhenua Whānau Services**

	Workshop 1 Survey	Workshop 2 Survey
<b>Number of survey participants</b>	29	16 of whom 13 had been to Workshop One
<b>Role &amp; organisation</b>	25 AWS Manager/Kaimahi 2 Kaumātua 2 Kaimahi other services	16 AWS kaimahi including 1 Kaumātua
<b>Years experience working in current profession</b>	11 under 2 years 8 2-5 years 4 6-10 years 1 11-20 years 4 20 years plus	8 under 2 years 4 2-5 years 1 6-10 years 2 11-20 years 1 20 years
<b>Gender</b>	26 female 3 male	16 female
<b>Ethnicities – some participants identified with multiple ethnicities</b>	20 identified as Māori 2 identified as Moriori 15 identified as Pākehā 1 identified as Samoan 3 identified with European ethnicities	13 identified as Māori 2 identified as Moriori 8 identified as Pākehā

**Table A5: Survey sample - summary of demographic information of survey participants attending Oranga Tamariki and Ministry of Education workshops**

	<b>Pre-workshop survey</b>	<b>End of workshop survey</b>
<b>Number of survey participants</b>	37	24
<b>Organisation</b>	25 Oranga Tamariki and 9 Ministry of Education	17 Oranga Tamariki 4 Ministry of Education
<b>Role</b>	19 Social Workers 9 Educational Professionals 2 Managers 2 Advisors Kairaranga a whanau (Māori specialist) 1 participant for each role: Psychologist Coordinator Youth Worker Practice Leader Specialist Clinician	11 Social Workers 3 Educational Professionals 3 Managers 3 Advisors including Advisor Māori 1 participant for each role: Psychologist Coordinator
<b>Gender</b>	29 female and 7 male	17 female and 5 male
<b>Ethnicities</b>	8 identified as Māori 28 identified as Pākehā 4 identified with other ethnicities	4 identified as Māori 17 identified as Pākehā 1 identified with other ethnicity