Mapping Service Provision that Responds to Diversity: Tools for Evaluating Institutional Capacity and Capability

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Abstract

The idea of a 'diversity dividend' frames much research in relation to the increasing ethnic diversity in Aotearoa New Zealand and has underpinned the work of the government-funded research programme CaDDANZ. It has been challenging, however, to understand the service provision landscape that is designed to support new migrants and facilitate their engagement in the economy. This paper considers whether developmental evaluation approaches entailing co-produced visual artefacts (or 'maps') may be helpful for organisations who want to know how their own business can maintain or improve their responsiveness to increasing social (particularly ethnic) diversity. Three projects, designed in the form of 'institutional evaluations', used co-produced visual artefacts (maps, diagrams, plans) to provide rich pictures of the complex patterns of institutional engagement with diversity. Each of the organisations evinced at least one novel representation of 'what we look like now' that was helpful to the institution for ongoing strategic management and to the researchers for both evaluating institutional capacity and capability and clarifying the value of visual artefacts as tools in this context. This paper explores the way these artefacts were constructed and what they revealed that had previously been unclear. The methodological conclusion taken from this series of studies is that working closely with an organisation in a 'critical evaluative friend' role is enhanced by the use of these kinds of visual artefacts, which in turn enables a stronger institutional response to diversity demands and expectations.

Keywords: Developmental evaluation, data visualisation, ethnic diversity, service delivery

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*C*apturing the Diversity Dividend of Aotearoa/New Zealand (CaDDANZ) is a New Zealand government-funded research programme aimed at determining, among other things, whether or not new migrants add to or subtract from the economic sum of national prosperity. This contentious question underpins more pervasive national anxieties about whether migration settings are at appropriate levels and whether or not diversity is something that has positive social impact (see, for example, Bedford, Bedford, Ho, & Lidgard, 2002; Grbic, 2010; Simon-Kumar, 2014; Spoonley, 2015). Alongside an interest in the economic value of new migrants, however, there is a range of government, business and not-for-profit organisations delivering services to residents based on various diversity criteria. For example, ethnicity, age and gender are the most commonly identified grounds for service eligibility: the Gold Card for superannuants, breast cancer screening for women, and English language classes for new migrants are all examples.

The initial motivation for deciding to undertake this evaluative work as part of the CaDDANZ project was to help us, as researchers, to think about the challenges that organisations might face in responding to the increasing ethnic diversity. A second motivation emerged as we began our fieldwork: the need to explore what tools might help organisations more strategically frame their own diversity-related work. Looking to the future, this will be important for organisational and policy development. We particularly wanted to more fully understand the ways using visual artefacts may act as dialogic tools to enhance collaboration and co-production between academics and organisations, and within and between organisations. The work, across three institutions (see below), was evaluative in the sense that the purpose was to determine what was working well, what barriers each organisation faced, and where better policy and improved service delivery could be envisaged. Each evaluation considered the wider policy, legal/administrative and operational context that constrains and enables good settlement outcomes.

The work reported on in this paper relates to our engagement as external evaluators (see Conley-Tyler, 2005) with three different organisations: English Language Partners New Zealand (ELPNZ) – a key NGO provider of settlement services focused on delivering English language competency; the Māori, Pacific and Ethnic Services (MPES) division of New Zealand Police – a core government agency providing services to all New

Zealanders which is also focused on engagement and response to new settler communities and seeks to recruit diverse staff; and the Chinese New Settler Services Trust (CNSST), which operates a more entrepreneurial model of service provision focused on Asian new settlers (particularly Chinese) in Auckland. The three organisations were deliberately chosen for their different purposes, ways of operating and geographical reach. Each organisation faces different capacity and capability challenges in being responsive to increasing diversity, especially ethnic diversity. Material from two of the cases (ELPNZ and New Zealand Police) are reported here as the work with CNSST is incomplete at time of writing.

Developmental institutional evaluations

An exploratory methodology was developed for this work based loosely on principles of developmental evaluation. *Developmental evaluation* (Patton, 2011, 2012 CFCA, 2018) focuses on learning, adaptation or improvement rather than making a judgement about the value of a particular initiative or organisation. The primary role of the developmental evaluator in these three evaluations was to "infuse team discussions with evaluative questions, thinking and data, and to facilitate systematic data-based reflection and decision-making in the developmental process" (Patton, 2012, p. 296). The evaluator deliberately and explicitly became part of each of the teams, interrogating organisational change – in Owen's terms, working as "outsiders for insiders" (Owen, cited in Conley-Tyler, 2005, p. 5). Their role, as a trusted partner, was to orient the group to their purpose, observe what was unfolding (including collecting data), collaborate (and sometimes lead) in sense-making with the team (including data analysis), and intervening when required. Interventions particularly entailed bringing new information and analysis (often in the form of data visualisations), encouraging reflexivity, facilitating workshops and asking questions. This is a time-intensive, relationship- and trust-based approach that requires the evaluator to have skills in rapport and trust building, authentic collaboration and data visualisation. But more particularly, it requires a reflexive and pragmatic approach informed by practical experience and broad (not necessarily deep) theoretical knowledge about how to piece together insights and options on the fly. It also requires the capacity for physical presence, ability to travel, and flexibility in terms of meeting times and durations. While these are exacting and demanding requirements best

suited to independent contractors who have some degree of autonomy over their own time, they are designed on the principle of a 'service to' rather than an 'output from' approach and would not be replicable (or desirable) in all circumstances. The approach we adopted is neither a strictly academic research approach (there is no singular sociological, business or evaluation methodology deployed, nor is it entirely a practitioner approach exemplified in, say, Wadsworth's 2011, *Everyday evaluation on the run*) but is an eclectic, pragmatic portfolio of methods designed to "offer ideas pertinent to pending actions" (Cronbach et al., cited in Conley-Tyler, 2005, p. 6).

Our developmental institutional evaluations were individually designed around a case study methodology that aimed to deliver insights about how well the current operating environment of each institution met the government's commitment to facilitate good settlement outcomes (Immigration New Zealand, 2014). Collectively, the case studies captured and highlighted elements that get in the way of, or enable, settlement outcomes in the various institutional contexts. The *evaluand* – the thing under study – was, therefore, not a programme but an organisation in its operating context. Each evaluation sought to broadly investigate:

1. those things that directly and indirectly (but importantly) affect the organisation's <u>capacity</u> to support good settlement outcomes, and relatedly

2. the most important systemic enablers and hindrances (<u>capabilities</u>) to good settlement outcomes for new settlers in the context of each organisation's work, and additionally

3. the meaning of 'diversity' and its implications in the context of each organisation.

Note that we make a consistent distinction in this paper between *capability* (necessary characteristics, knowledge, skills) versus *capacity* (sufficient capabilities that can be deployed at different levels of a system, interpersonal, institutional, sector – including strategies, resources, systems, processes and talent. While the distinction expressed in this way is idiosyncratic to our work, it has been put together from a range of sources such as Hendriks et al. (2013), Potter and Brough (2004), Michie, van Stralen, and West (2011), Sharp (2005) and Vincent (2008).

Context

The first context is that diversity can be a sensitive issue for organisations – especially in the current climate where government policy interest in ways of working more effectively with diverse groups are profiled (Office of Ethnic Affairs, 2012; State Services Commission, 2019). For government agencies and many businesses, diversity operates on at least two levels. The most easily accessible level is in human relations (HR), recruitment, hiring and promotion. The New Zealand business community's *Champions for Change* (2018) project illustrates this aspect well. Many New Zealand government agency HR policies identify diversity as a goal in terms of the employment profile the agency is hoping to develop. Sometimes this is an ethnic profile and other times it is across a range of superdiverse demographic indicators. This "includes, but is not limited to, ethnicity, culture, heritage, gender, age, religion, language skills, differing abilities, sexual orientation, gender identity, ideas and perspectives" (GCSB & NZSIS, n.d., p. 2). Few agencies, however, also turn their presentation of diversity policy outwards to describe how their service delivery functions intersect with people seeking services who might variously be travellers, refugees, residents or citizens. New Zealand Police is an exception to this as they have an outward-facing *Working Together with Ethnic Communities* strategy that was first developed in 2004 (New Zealand Police, 2004) and reprised but unpublished in 2017. In addition, there are two other specific strategies: *The Turning of the Tide Strategy 2012/13–2017/18* (New Zealand Police, 2018a) and *O Le Taeao Fou: Dawn of a New Day: Pasifika National Strategy* (New Zealand Police, 2018b). ELPNZ likewise describes and discusses their services (to implicitly diverse users) as "delivering English language programmes and supporting former refugees and migrants to settle, participate and succeed in all aspects of life" (ELPNZ, 2018).

The second context is more contested and is concerned with the question of who controls the cultural narrative of ethnic diversity in Aotearoa New Zealand. When the first ethnically diverse Europeans arrived in the country – as whalers, sealers, traders, missionaries, and finally as settlers – Māori offered manaaki (respect, generosity, care, hospitality). Despite reports of unprovoked attacks, these were few. Every British, Dutch, French, Russian, German, Spanish, Portuguese and North American family who ended up staying in Aotearoa New Zealand as early, second-wave

settlers generally has access to family stories of connections to mana whenua Māori through survival, trade and/or marriage (O'Malley, 2014). Māori control little of that narrative now. More recent migrants from the Pacific could also argue a case for control of a migration narrative through invoking the "sea of islands" (Hau'ofa, 2008) that comprises Te Moana-nui-a-Kiwa – the Pacific Ocean. Māori constituted the first great migrations, and these continued through subsequent movements of peoples from Samoa, Tonga, Kūki 'Āirani, Nuie, Tokelau and so on. New Zealand history, however, recounts other population stories, the strongest of which is the story of settler colonisation and the post-1840 cultural, linguistic and religious homogenisation of our national identity. The largest numbers of these new migrants arrived as English, Scottish, Welsh or Irish immigrants. They spoke English, and along with the odd enclave migration of other Europeans, they were Christian (despite the long-standing fault lines between Catholic, Protestant, and minority sects). The Chinese, arriving as invited miners, became traders and farmers at roughly the same time as expansionist Anglo-European settlement was underway. They were viewed as ethnically and religiously 'other'. Chinese migrants were not encouraged to belong to this rapid reconfiguration of demography; instead they were treated with greater hostility than Māori (Ip, 2003).

Most New Zealanders are aware of this overarching (hegemonic) story of early European settler migration, and the language and religious displacement that followed. To some degree, it is now rehearsed (in English) in school curricula,[1] and by historians (King, 2003), geographers (Higgins, 2017), demographers (Pool, 1991) and other scholars (Kirkwood, Liu, & Weatherall, 2005), who have produced detailed and well-researched accounts of how the cultural, linguistic and religious overthrow of Māori took place (albeit from Pākehā perspectives). It is largely understood to be a demographic overthrow rather than the result of military conquest (although there were certainly elements of that). But how is this relevant to the institutional evaluations undertaken in this present context?

We believe that institutional responses to diversity have to be set against this history simply because institutions derive their conditions of possibility from the linguistic, cultural and religious values and beliefs of the governing class. Our diversity and migration policies are not predicated on even the 'three P' principles ostensibly derived from te Tiriti o Waitangi (the Treaty of Waitangi) – Partnership, Protection and Participation – nor

are they predicated on the language of tino rangatiratanga. Māori currently have no or little policy determination over migration or increasing ethnic diversity. Therefore, values such as manaakitanga, kotahitanga and whanaungatanga (loosely translatable as hospitality, getting along together, and family and relationships, respectively) that could well be useful constructs in the diversity space are not, and cannot yet be, the basis of policy conversations because they sit outside the conditions of possibility for a discussion of mātauranga Māori (see Smith, Maxwell, Puke, & Temara (2016), Mahuika (2009) for a discussion of the reclamation of te Ika a Maui as a touchstone for migration stories, and Harmsworth (n.d.) for a presentation of Māori values in an environmental policy context).

Among a range of insights we have been able to draw from the institutional evaluations, three seemingly intractable governance problems come to the fore. The latter two will be addressed more fully than the first in this paper. The first issue is that *te Tiriti o Waitangi* and the *Treaty principles* are highly relevant to the operation of government agencies in Aotearoa New Zealand (Te Puni Kōkiri, 2001). However, the way Treaty principles are operationalised in policy contexts is complicated and often inconsistent. Of significance to this research is the perverse ethnic policy categorisations of people in Aotearoa New Zealand. Māori, as first peoples and mana whenua, are ethnically categorised in the census as Māori alongside a standardised array of other ethnicities such as "New Zealand European, Māori, Samoan, Cook Islands Māori, Tongan, Niuean, Chinese, Indian, Other" (Statistics New Zealand, n.d., p. 4). Ethnicity in this context is defined as "a measure of cultural affiliation, as opposed to race, ancestry, nationality or citizenship" (Statistics New Zealand, n.d, p. 1) and is self-identified. In other government agencies, however, the concept of ethnic is reserved for non-Māori, non-Pacific, non-Anglo-European peoples. For the Department of Internal Affairs, for example: "Our mandated communities include migrants, refugees, long-term settlers, and those born in New Zealand who identify their ethnicity as: African, Asian, Continental European, Latin American, Middle Eastern" (Department of Internal Affairs, n.d.) and these categories are largely determined through country of origin. Immigration New Zealand (INZ) do not provide a definition of ethnicity on their website but tend to focus on country of origin of potential immigrants alongside other visa-influencing factors such as income and skills.

These definitional discrepancies make it difficult for a range of government departments to comprehensively see the full range of their potential service users and how different communities overlap and interact with each other. On the one hand, the service work of Immigration New Zealand is focused on migrants, but this may not include much or any service provision for the return migration of, for example, Māori whose families may have lived overseas for extended periods but who are, nevertheless, New Zealanders. New Zealand Police, on the other hand, clearly focus on differentiated user groups under the Māori, Pacific and Ethnic Services (MPES) umbrella but engage with each of these groups through different strategic instruments focused on Māori, or Pasifika, or 'other ethnics', respectively. Some operational overlap occurs within New Zealand Police as the prioritisation of Māori responsiveness (e.g. *Turning of the Tide*, 2018b) means the resources to oversee ethnically focused work are subsumed within the ambit of Māori responsiveness. Thus, for example, sergeants or inspectors in the regions, nominated as Māori responsiveness managers, oversee the work of ethnic liaison officers.

The second difficulty we observed is that service ecologies are fragmented and there is little central government oversight of the big picture of service delivery even within the quite narrow focus of, say, ethnic services. Supply and demand factors are generally not well understood. Not-for-profits compete amongst themselves for limited funding from multiple, siloed government agencies to deliver tightly specified services to newcomers. Each agency's perception of demand is focused on its particular mandate. Vote Social Development, for example, allocates funding to the delivery of benefits to refugees and new migrants (Treasury, 2019a), Vote Tertiary Education funds English language training (Treasury, 2019b), and the New Zealand Police Vote (Treasury, 2019c) does not allocate funding against specific population groups. Hence, the work of any one service organisation intersects with multiple funders and involves a constant juggling act, seeking to reconcile the conflicting expectations from local and central government agencies and those who need services.

Government procurement processes amplify the oversight problem. Contracts for service typically do not reflect the quantum or range of actual needs of newcomers. Furthermore, contract managers do not have the remit to assess or enhance local service systems. Finally, accountability reporting requirements and templates constrain or preclude community service

organisations detailing concerning issues, the levels of revealed need (versus the amount of service delivered), or relevant additionalities, such as the achievement of non-contracted but nonetheless important settlement-related outcomes for clients receiving contracted services.

Even though Immigration New Zealand created a Strategy Inter-agency Reference Group that "determines settlement funding priorities and provides advice to a group of senior government officials and then to ministers" (Immigration New Zealand, n.d.), and provides an extensive and wide-ranging list of settlement support services it oversees (ibid), the general impression of service incoherence persists among the service users and agencies we worked with.

The third challenge we identified is that institutional capacity-building, focused on effective responses to increasing demographic diversity, can be misplaced within organisational structures. In particular, there is often a disjunction between hiring and recruitment policies on the one hand and service delivery to external users on the other. In some cases, the agency may have a fairly homogeneous workforce responding to very diverse users or it may have an externally facing diversity remit that is siloed within one part of the agency with little capacity to influence what happens elsewhere within the agency.

It is within this contextual complexity that the three evaluations took place. In the next two sections we first discuss the interdisciplinary nature of the evaluations, provide a brief overview of methods and challenges and then provide a detailed description of four of the visual tools that were developed that enabled us and the organisation to see what was at stake more clearly.

Mediating models and theories

Evaluative approaches provide some licence for drawing on conceptual thinking across a number of fields. We characterise this practice as making explicit use of a range of what we call, following Tavory and Timmermans (2014), "mediating models and theories" to inform what is essentially praxis-informed research (Given, 2008; Robertson, 2000). The former concept refers to deliberately drawing from a range of complementary but disciplinarily discrete concepts and ideas in a conscious knowledge-framing approach – allowing the concepts rather than the discipline to inform our thinking.

Praxis, for us, references a participatory approach involving the organisations directly in ways that might enable "reflection and action upon the world in order to transform it" (Freire, 1970, p. 51)

Thus, in the work with ELPNZ, we used thirteen different concepts in particular, roughly assembled around ideas of abductive reasoning (Tavory & Timmermans, 2014), complexity thinking inherent in developmental evaluation (Patton, 2011) and qualitative additionality (Hind, 2010), use of mixed methods (Creswell, 2013), visual tools, design thinking (Brown, 2008), organisational learning (Argyris & Schön, 1978; Senge, 1990), reflective practice (Schön, 1983) and adaptive management (Holling, 1978).

This is a complex matrix. Theoretical stances, such as abduction, reflective practice, design thinking and adaptive management, are set within a range of different evaluative, organisational development and complexity thinking approaches. In addition, they are intersected by some of the key settlement constructs and concepts at one end and public service strategies at the other. For example, the *New Zealand Refugee Resettlement Strategy* (Immigration New Zealand, 2019), *The New Zealand Migration Settlement and Integration Strategy* (Immigration New Zealand, 2014) and the Auditor General's recommendations on supporting new migrants to settle and work (Office of the Auditor General, 2013) are all as relevant . In the later work with New Zealand Police, a similar range of concepts were used. Such an approach to mobilising conceptual knowledge pragmatically and often on the fly requires a lead evaluator with years of experience, including in frontline service roles, wide/cross-disciplinary reading habits, and flexible habits of thinking around 'What can be useful here?' Our models and concepts were often roughly drawn up in conversation amongst ourselves, with colleagues and with the stakeholder organisations. We used diversity as a sensitising concept or "background idea that informed the overall research problem" (Charmaz, 2003, p. 259).

These projects were collaborative and co-produced. The ethos and ethic of participatory research underpinned every aspect. To whatever degree possible, the engagement with the evaluation was designed to give value back to the organisation. While we keenly wanted research access to help to develop our understanding of the challenges in the diversity and settlement space, our sense of accountability and reciprocity prompted us to seek out insights of primary value to each of the organisations. This eclectic

but systematic way of working allowed for emergent and process thinking to develop as each of the projects progressed. It also made it possible for us to continue to think more carefully about the impact of wider social and political contexts that were influencing the work that ELPNZ and MPES-New Zealand Police was undertaking.

Methods

The particular methods employed in each case study varied depending on what data needed to be collected for specific purposes and are wide ranging. Across the three evaluations, we interviewed stakeholders as individuals and in groups, conducted surveys, visited workplaces for participant observation and face-to-face interviews, sat in on staff/committee meetings, developed presentations for the organisations' boards or senior managers followed by in-depth discussions about the findings and implications that generated more data, and held structured discussions around visual artefacts with key informants. In addition, a range of visualisation tools was used including Lucidchart®. The maps and diagrams constructed during the evaluative process were open to consequent iteration and redrawing as circumstances changed, new information came to light, or for specific audiences and purposes. In the spirit of developmental evaluation, ideally, mapping and sense-making conversations become the norm within an organisation and are then also used to assist in self-evaluation. The individual maps and diagrams are then just temporarily useful artefacts of this process and perhaps, in some cases, serving a longer-term purpose as a baseline assessment.

Table 1. Framework of mediating models used with ELPNZ

NZ public service strategies	Migrant Settlement & Integration Strategy (INZ, 2014)
	Refugee Settlement NZ Resettlement Strategy (INZ, 2019)
	Auditor General's recommendations (OAG, 2013, 2016)
Theoretical stance	Abduction (Tavory & Timmermans 2014; Schwandt, 2015)
	Reflective practice (Schön, 1983
	Design thinking (Brown, 2008)
	Adaptive management (Holling, 1978)
Evaluative approaches	Developmental evaluation (Patton, 2011)
	Personalizing evaluation (Kushner, 2000)
	Qualitative additionality (Hind, 2010)
	Theory of Evaluation influence (Henry & Mark, 2003)
Organisational development approaches	Organisational assessment (Universalia)
	Organisational learning (Argyris & Schön, 1978 Senge, 1990)
	Organisational development (Pope, 2013)
	Subsidiarity (Stame, 2003)
Complexity thinking approaches	Services and systems design (Mager, 2009
	Behaviour change at a systems level (Hendriks et al., 2013)
	Collective impact (FSG, n.d.(a))
	Co-design (Burkett, 2016)
	Actor/ecology mapping (FSG, n.d.(b)); Tassi, 2009)
	Alignment diagrams (Kalbach, 2016)
Settlement constructs/ concepts	Integration (Berry, 2015; Ager& Strang, 2008)
	Social cohesion (Peace et al., 2005)
	Social capital (Social Capital Research, n.d.; Roskruge & Poot, 2016)
	Homebuilding (Hage, 1997)
	Neighbourliness (Kusenbach (2006)
	Superdiversity (Vertovec, 2007)

Institutional evaluations usually conclude with a published working paper (the case study) that is consented to and shared with the organisation. In each case, however, additional outputs designed for in-house use were generated, including models, diagrams, video-clips and evaluation and monitoring tools. We have also presented emerging insights from each institutional evaluation to the annual Pathways Conferences 2017–2019, and in other fora such as presentations to the New Zealand Ministry of Business, Innovation and Employment (MBIE). A meta-evaluation designed

to summarise findings across the three institutional evaluations at the end of the CaDDANZ project will be shared with all contributing institutions.

Migration and settlement issues are political and politicised in Aotearoa New Zealand (Bedford, 2003; Simon-Kumar, 2015) and no evaluative or educative work in relation to service delivery can sidestep the sensitivities (Bogen & Marlowe, 2017). With reference to this wider political context, we begin our argument with a brief reminder of the determining theoretical challenge Aotearoa New Zealand faces in relation to cultural narratives of diversity and definitions of ethnicity. We then briefly demonstrate the *visual artefact* work we have undertaken in relation to two of the evaluative projects we have been involved with: one with English Language Partners New Zealand (ELPNZ) and the other with New Zealand Police. We conclude by outlining six elements that seem important for understanding what is possible for organisations seeking to be more responsive in the diversity space.

There is also no question that this work was methodologically and operationally challenging. The challenges fell into four categories: relationships, time, tools and outputs. In terms of relationships, the challenges arose when staff changed in the organisations and expectations and ways of working had to be re-justified and re-explained. This often led to project creep and significant time delays. With the time component, the challenges we encountered were the length of time required to develop relationships, how to find appropriate time to be inside the organsations and to build artefacts and records in a way that could then be validated through discussions with key (and busy) staff, and balancing conflicting time demands – both for the evaluators and the key individuals in the organisations. Each project took more than a year to uncover the core story and ongoing engagement has filtered across 3–4 years. Patience, persistence and generosity were the unlikely keys to managing both these challenges. In most cases, the central individuals demonstrated these attributes in ways that allowed the work to progress relatively smoothly. Finding and learning the visualisation capacity of different online tools relied on the lead evaluator who researched and wrangled different approaches and interfaces until the most appropriate tools were identified. Finally, the format of outputs was challenging. Documents, maps and diagrams that were useful as in-house touch points and working artefacts have proved difficult to incorporate in papers for publication or even presentations as they are rich

in detail and very personal to each organisation. A stepping back from the demands of academic publishing for these projects has been one response. While none of this noting of challenges goes far towards a close analysis of methodological limitations, it points to ways in which each of these projects entailed a flexible and adaptive approach and one in which the lead evaluator reflected on each challenge as it emerged and worked with the agencies to find a way forward.

Having discussed the context, approach and challenges, the paper turns to a more detailed discussion of some of the artefacts that were produced and how, in a dialogic context, they allowed us to see what had been less visible as constraints and opportunities in the service delivery space in relation to ethnic diversity. We discuss four representations that were helpful and then offer some concluding comments.

Visual artefacts

The institutional evaluations with ELPNZ and MPES-New Zealand Police both focused on three factors: the working partnerships between the organisations and their service users and stakeholders; organisational sense-making, or how the organisation understood itself in relation to its constituent parts; and the identification of barriers and enablers to implementing strategic aspirations. ELPNZ federated 22 regional organisations into a unitary structure in 2014 and was challenged by the range of approaches to diversity and settlement trends evident in different localities. New Zealand Police had a different challenge to make sense of, which was the scope of influence of MPES, comprising a small unit in national headquarters, and a dispersed team of liaison officers across police districts. In addition, there was ongoing reflection on the value and utility of the visual tools that were developed to enable dialogue between the researchers and the key collaborators within each organisation.

Starting with ELPNZ, it is useful to note that their services are not really ethnicity-based per se as they are designed for any newcomers who do not have English as a first language. Linguistic diversity rather than ethnic diversity is the main characterisation. (This contrasts with the work of the Chinese New Settler Services Trust (CNSST), our third case study, whose work is primarily focused on supporting Chinese and other South and East Asian migrants). The evaluator's role was to be a critical friend who engaged

the organisation on a regular basis over many months, talking directly with the CEO and senior leaders and travelling into the field to talk with staff and service users in the regions. Over time, a picture of the context in which ELPNZ was being funded, was connecting to other service agencies, and was responsive to government policy, was discerned and captured in text and working diagrams. Gaps and barriers to effective working also became apparent. These notes and observations provided the basis for developing one of the key visualisations: a map of the service ecology against the outcomes identified in the key strategy framework developed by INZ (Figure 1). According to Meroni and Sangiorgi:

> ...designers have adopted and adapted the concept of 'information ecology' by Nardi and O'Day (1999) to services, introducing the idea of 'service ecology'. An 'information ecology' is defined by Nardi as 'a system of people, practices, values and technologies in a particular local environment' (Nardi and O'Day 1999: 49); Live|work defines a 'service ecology' as a 'system of actors and the relationships between them that form a service' (www.livework.co.uk). (Meroni & Sangiorgi, 2011 p. 22)

The lead evaluator, with some visualisation skills and knowledge of service design concepts sought to "create and develop proposals for new kinds of value relation within a socio-material world" (Kimbell, 2011). Furthermore, this approach belongs in what Kimbell and others call "designing *for* service" where "designing for services rather than designing services recognizes that what is being designed is not an end result, but rather a platform for action with which diverse actors will engage over time" (Kimbell, 2011; see also Manzini, 2011).

Figure 1: ELPNZ service ecology map
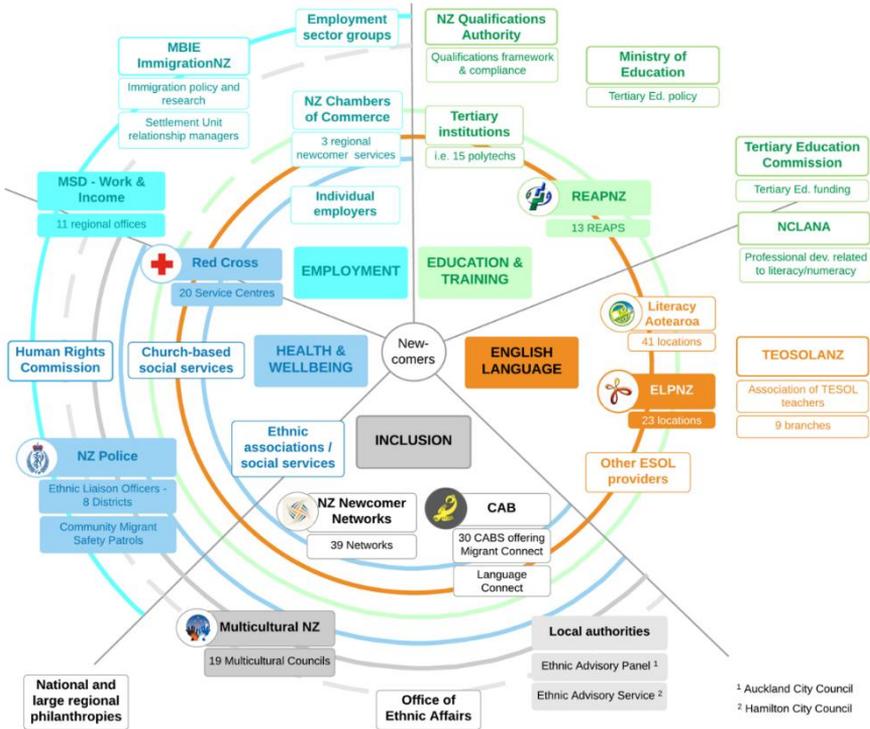
Source: Stone & Peace (2017, p. 27).

The INZ strategy framework identifies that new settlers should have access to and be able to enjoy support in English language, education and training, employment, health and well-being, and social inclusion. As the mapping developed and was iterated through the course of many conversations, the realisation emerged that while ELPNZ services had touchpoints in all five of the critical settlement areas, they were really only funded to deliver English language training. Across the ecology there was a general lack of coherence between multiple providers, multiple government agencies, multiple funders and multiple networks, and both new settlers and service delivery agencies could be forgiven for feeling a bit at sea. In Figure 1, the spokes in the wheel segment the five strategic areas identified by INZ. The orange sector represents the core place of English language and ELPNZ's place within that alongside other key language providers. The orange circular line indicates the trace of ELPNZ services across other strategic areas and its intersection with other service delivery agencies. One

of the unanticipated outcomes from ELPNZ's working engagement with the diagram — both to verify the interpretation and to understand its import — was the realisation of where their services interconnected with other agencies or could do so. Furthermore, it allowed ELPNZ to understand the extent to which their services extended beyond self-contained language instruction activities and to begin to think strategically; that is, how to position their service more holistically in terms of how they bid for funding and which other service providers they would support in bids rather than compete against.

Such mapping is endorsed as being useful in revealing "opportunities for new actors to join the ecology and new relationships among the actors. Ultimately, sustainable service ecologies depend on a balance where the actors involved exchange value in ways that are mutually beneficial over time" (Mager cited in Miettinen & Koivisto, 2009, p15). As Meroni and Sangiorgi (2011) suggest: "Understanding and mapping out service ecologies, including artefacts and practices that form them, becomes a way to identify unnoticed opportunities and/or resources to be able to reframe service configurations and interactions" (p. 22). ELPNZ has firmed up its working alliances with associated providers – supporting the funding bids of other organisations and sharing teaching resources it has developed.

Figure 1 points to the potential of what Manzini (2011) describes as the operation of the "next economy", "systems based on interlinking services [that] interact to obtain a common result" (p. 2).

The service ecology also complements ELPNZ's own picture of itself as depicted in the matrix of overlapping spheres in a more straight-forward Venn-type diagram (Figure 2). The service ecology map (Figure 1) locates ELPNZ and all other relevant actors and functions in relation to settlement and integrations goals that INZ and ELPNZ share, whereas the ELPNZ diagram (Figure 2) emphasised its main areas of activity and key relationships.

With MPES, the evaluation trajectory was slightly different as the New Zealand Police expressed different needs. There was a need to provide some benchmarking for the new Ethnic Strategy and also to identify ways New Zealand Police are succeeding in addressing the challenges of new demographic diversity and where priority concerns lie. The MPES unit, based in the national Police headquarters, is a small part of a very large and

complex organisation that operates at a national level with some small reach
through to the relatively autonomous police districts.

Figure 2: Sectors within which ELPNZ operates
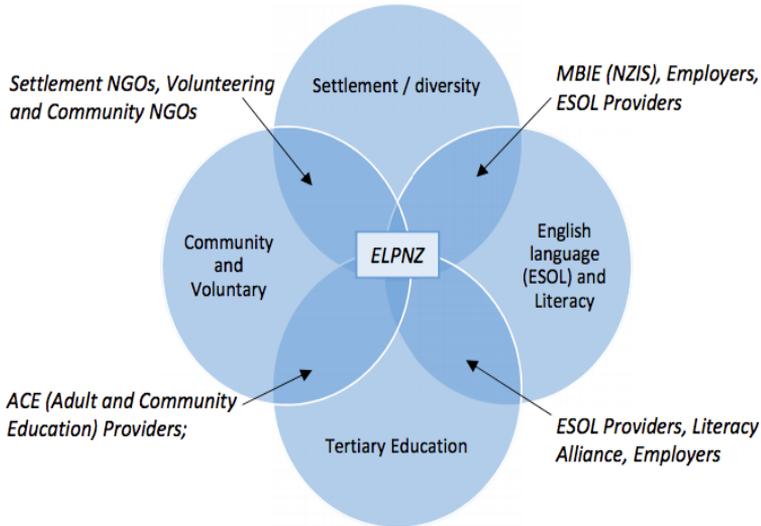
Source: ELPNZ Chief Executive (pers. comm.).

New Zealand Police is divided into 12 districts, nine in the North
Island and three in the South. A screen shot of the 2016 executive structure
(Figure 3) reveals a complex picture of deputisation across core
management functions with district commanders responsible to a deputy
commissioner district operations and MPES to its own deputy chief
executive. MPES was expanded to include ethnic services (under the
aforementioned Department of Internal Affairs definition) but were
primarily set up to work with Māori initially and then Pacific populations
with a focus on both recruitment to Police and crime prevention amongst
these communities.

The first evaluation challenge here – using the same critical friend
approach as had been trialled with ELPNZ – was to develop an
understanding of how MPES sat within the matrix of centres, departments,
functions and forums that operate within New Zealand Police. The standard
organisational chart of who reports to whom in New Zealand Police is
represented in Figure 3, but this chart did little to clarify the internal
working relationships or identify which bits of the organisation were

connected to the work of MPES or not. The second visualisation we consider in the paper, therefore, is the organisational ecomap (Figure 4) of MPES's sphere of influence which was co-created as a moment-in-time snapshot between the lead evaluator and the lead contact in MPES.

In Figure 4, MPES sits as one of the National Office (HQ) functions (indicated within pale blue rings) and is marked as a yellow circle. The key linkages from this HQ position are indicated with solid or dotted yellow lines. Dotted lines express a less-determined connection than the solid lines. Following these lines, it is possible to see points of connection to the Commissioner's Ethnic Focus Forum, cross-agency working relationships, community partnerships, multi-agency initiatives and ethnic advisors, and, at the district level, connection through to the Māori responsiveness managers.

Figure 3: New Zealand Police executive structure
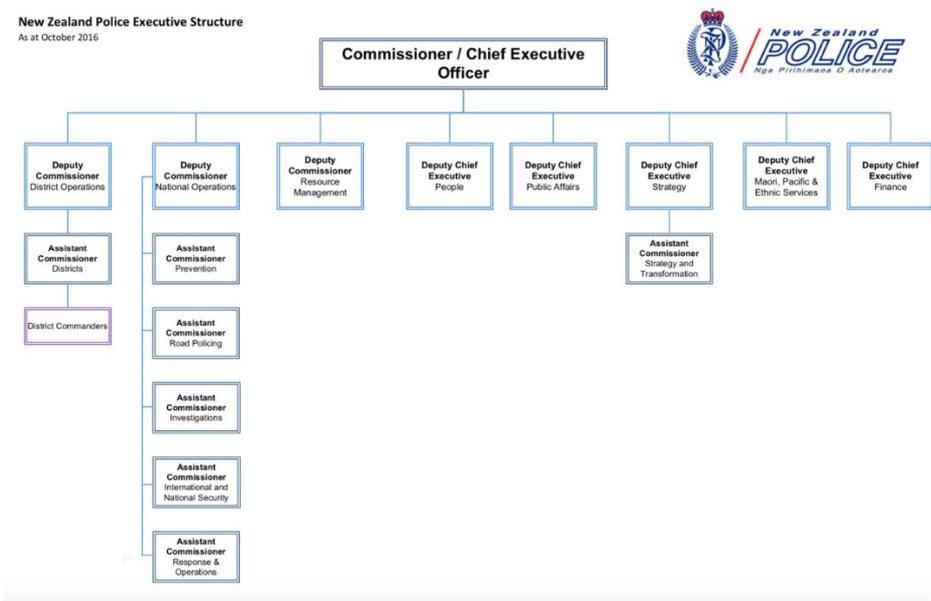
Source: New Zealand Police (2014)

Figure 4: Organisational ecomap
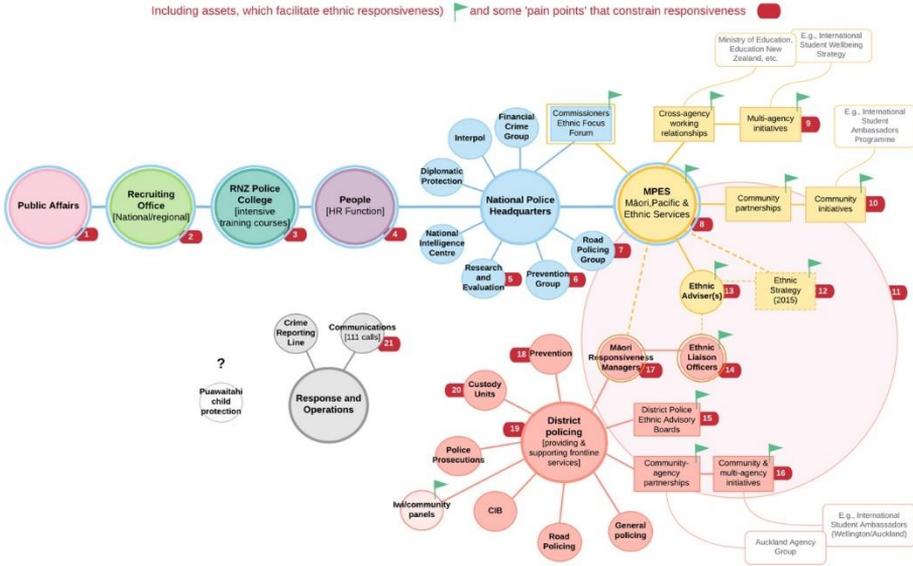
This co-produced map was then used as the basis for face-to face-discussions with New Zealand Police partners to identify a range of 'assets' — things that worked to support the role of MPES — and the 'pain points' — barriers to more engaged intersection with a diversity agenda. As indicated on the map, there are numerous assets that are particularly important as facilitators of ethnic responsiveness. The representation also highlights the relative distance and disconnect between MPES and other elements of HQ-level services (such as HR, or the Police College) and the police districts. The green flags in the diagram represent assets in the diversity space within police and the red tags represent pain points or barriers. So, for example, the direct connection between MPES and the Commissioner's Ethnic Focus Forum indicates an open channel of communication. The very existence of the forum also has powerful symbolic value for ethnic communities and their representatives – it signifies that ethnic community concerns matter to the chief executive of New Zealand Police and, therefore, to the organisation at large. Other assets included, for example, specific groups and functions within police that already exist. These included Ethnic Services within MPES; an alternative resolutions pathway developed in conjunction with Justice and Iwi Panels (which was

expected to increasingly serve ethnic community members, providing a sympathetic restorative justice model); the establishment of specific roles within the organisation such as a national strategic ethnic advisor, as well as liaison officers; and the articulation of strategic direction (such as the *New Zealand Police Ethnic Strategy 2005*), which provide a mandate for organisation-wide changes such as recruitment targets and changes in dress protocols for serving staff (such as the Sikh staff wearing turbans).

Assets are generative and cumulative in that they are in place for a significant time and can produce ongoing benefits. Pain points are aspects of policing where ethnic responsiveness is underdeveloped or has stalled. These points were also recognised by staff as points of opportunity and staff were able to contribute options and suggestions for improvements, including identifying ways the organisational structure itself has been a significant barrier (the large circle in the diagram tagged as #11).

The organisational ecomap sparked other diagrammatic representations of MPES and New Zealand Police activities. One of these was a *timeline* indicating increased ethnic diversity and responsiveness on which the evaluator mapped significant milestones within Police such as the appointment of the first ethnic strategic advisor in 2003, the first Sikh woman graduate from the Police College in 2004, through to the first district ethnic manager appointed at inspector level in Auckland in 2018. While it is possible to rehearse this change narrative in text, a comprehensive sense of these achievements is more easily apparent in a diagram (see Figure 5). The visual data occupy a single page and can be presented in conversation and discussed as an 'artefact on the table' during planning or review activities. The timeline also enables a relationship to be drawn between significant external factors such as increased funding or the Canterbury earthquake and changes within Police. Because a timeline like this can also be a dynamic and active document, new events with consequences for policing, such as the Christchurch mosque massacres in 2019, can be added.

Overall, the findings from the work with MPES produced evidence of a strong story for New Zealand Police to tell about what is working well. It also highlighted the barriers that exist in large organisations that struggle to balance the agendas of multiple parts. It suggested new ways of working and led to a follow-up project to design some ways in which MPES could develop greater self-evaluation capacity, and it left some questions about the organisational arrangements needed to optimise the Ethnic Strategy.

Figure 5: Timeline indicating increased ethnic diversity and responsiveness (early draft)
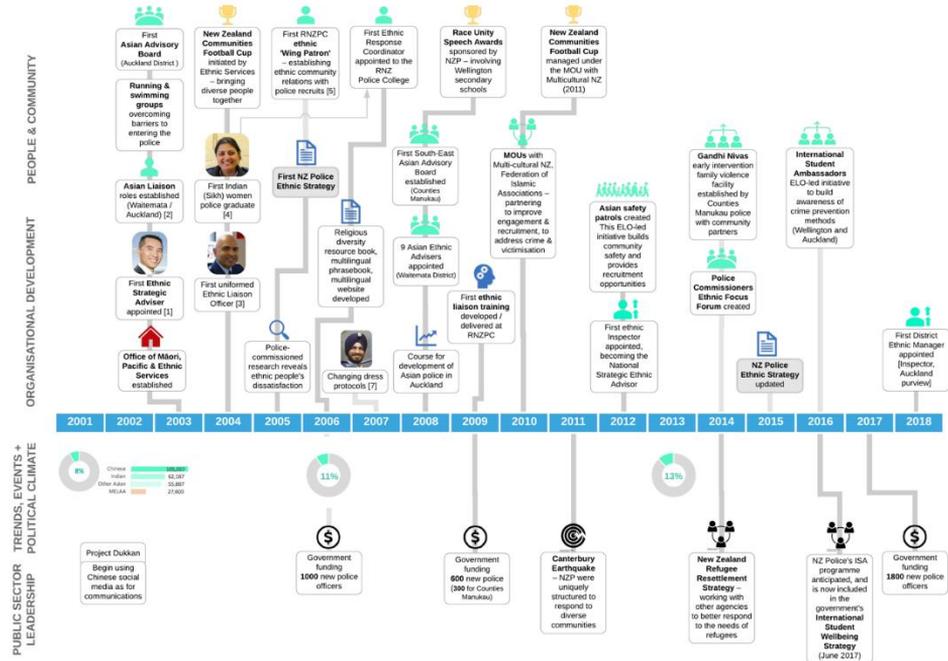
Opportunities for organisational action

In both these cases, the outputs from the developmental evaluations provided resources for each organisation that were of immediate use. For ELPNZ, where the central relationship had been with the CEO, the artefacts were useful as they were developed. They led to active discussions about what was emerging in terms of insights (such as the interconnections between ELPNZ and other service providers in the sector, illustrated in Figures 1 & 2) and led to behaviour changes such as increased outreach to others in the sector and increased collaboration and inter-agency support around funding bids. The final working paper was provided to the Board as a resource for strategic planning meetings and was reported to have been of value (CEO, pers. comm.). For New Zealand Police, the pathways to action were less direct, given the extent to which MPES is buried amidst a wide range of other priorities. The most direct response was the work subsequent to the developmental evaluation that produced a model for internal

evaluation capacity building and capability for increased baseline monitoring.

With each of the organisations, the evaluative process evinced at least one novel representation of 'what we look like now' that was helpful to the institution in terms of ongoing strategic management and to the researchers in terms of evaluating both institutional capacity and the value of visual artefacts as tools. Conscious, deliberate focus both on what matters for the organisation and what matters for the researcher, in terms of desired outcomes, produced more immediate value for the organisation. The artefacts produced were co-constructed: they were built by the evaluator over time through information gained during regular sessions with key staff and ongoing discussion; they were frequently altered and amended through close interrogation of the content; and the more final versions were used in discussion with other stakeholders within the organisation. The focus on producing material relevant 'on the day' for the organisation in terms of early drafts and working models meant that final published reports or papers were not the sole output. The negotiated critical friend role facilitated this kind of knowledge exchange. The discussions also allowed staff to see what was happening within their organisation from new angles: particularly, the diagrams often encouraged new understanding of constraints and where the limits of influence existed, and provided motivation to seek different pathways to change.

Conclusions

The first conclusion is that both the *process* and the *artefact production* helped to reveal information, relationships and connections that had previously been unclear or even invisible. The capacity of data visualisation to succinctly represent organisational complexity was reinforced through this work and suggests there may be greater value in evaluators and service designers working more collaboratively, and/or interdisciplinary work between design science and evaluation being more consciously pursued. The visual artefacts provided new and often more systematic ways to explain and promulgate organisational complexity.

Developing artefacts such as ecomaps and timelines seemed, in our work, to be useful ways of reinforcing the capability of organisations that are motivated to understand their own business in relation to their response

to diversity. We conclude that visual artefacts, as with statistical data, may be used successfully to benchmark change over time. An ecomap, which considers user-centric frames of reference and developed to illustrate a state of play at one point in time, may be replicated later to determine how interactions have changed. A timeline, similarly, can be used cumulatively to illustrate change over time. The timeline (Figure 5) was also a confronting tool in some ways as it enabled staff to see how little progress had been made in contexts where the general discourse within the organisation suggested that more innovation had occurred.

Working closely with an organisation in a critical evaluative friend role enables a stronger institutional response to diversity demands and expectations. The external funding for the CaDDANZ developmental evaluation permitted the evaluator to work with a relatively open brief in terms of approach and to decide, in conversation with the organisation, which kind of approach might be most suitable. Developmental evaluation assumes that process is as important as product, and in this case being able to devote time to building relationships and trust, explore innovation and have ongoing discussion about what was working produced reflective space for both the organisation staff and the evaluator. It also produced material that could be used for advocacy of the organisation's core business in unanticipated ways.

The second conclusion, beyond the immediate value of using new tools to enhance our understanding of diversity, is that this paper reflects our understanding that there is greater need for agencies and evaluators to more clearly acknowledge the impact of wider world views on service delivery capacity. The current political acceptance of relatively siloed funding lines for service delivery agencies is one example where service is hampered by 'the way we do things here'. Community-based service organisations like ELPNZ, for example, find their desire to deliver a holistic service to new migrants stretches beyond their English language training mandate funded by the Tertiary Education Commission, but, because English language training comes out of Vote Education, it is complicated for the agency to argue for funding to support other activities. The hierarchical structures within public service organisations also hamper a single unit within the organisation to foster organisation-wide understandings of diversity responsiveness.

Finally, looking at institutional responses to diversity in the round, we conclude that there are still wider issues that need reinvigorated debate. The first is that our work has also brought the awkward framing of ethnicity in Aotearoa New Zealand back into focus alongside how we understand ethnic services in relation to Māori and Pacific service delivery. In addition, diversity is more than ethnic, and none of the studies reported here pay particular attention to non-ethnic diversity.

Notes

1   https://www.schoolnews.co.nz/2016/11/te-tiriti-o-waitangi-living-the-values/

2   A 'compact' early draft version of the timeline has been used for illustrative purposes. A more recent A3 landscape version has some corrected and additional details; for example, the Office of Māori, Pacific and Ethnic Services was actually established in 2002.

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