

EVIDENCE CENTRE
TE POKAPŪ TAUNAKITANGA

SOCIAL WORKERS IN SCHOOLS

Tamariki and whānau experiences of the
SWiS programme in kura kaupapa Māori
and kura ā-iwi

April 2020

TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
 **NZCER**

 **ORANGA
TAMARIKI**
Ministry for Children

EVIDENCE CENTRE

TE POKAPŪ TAUNAKITANGA

Aurora Centre, 56 The Terrace, Wellington

The Oranga Tamariki Evidence Centre works to build the evidence base that helps us better understand wellbeing and what works to improve outcomes for New Zealand's children, young people and their whānau.

Email: research@ot.govt.nz

Authors: Nicola Bright, Maraea Hunia, Basil Keane, Jenny Whatman.

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HE KUPA TAKA — TERMS

In this report we use terms as follows. Note that these terms may have a much wider range of meanings in contexts other than this report.

ako learn, teach

<i>atua</i>	gods
<i>hauora</i>	health
<i>kaiako</i>	teacher
<i>kai</i>	food
<i>kairangahau</i>	researcher
<i>kanohi ki te kanohi</i>	face to face, in person
<i>kaupapa</i>	topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative
<i>kaupapa Māori</i>	Māori approach, Māori topic, Māori customary practices, Māori institution, Māori philosophy—a philosophical doctrine, incorporating the knowledge, skills, attitudes, and values of Māori society
<i>kaupapa tuku iho</i>	values gifted by tūpuna Māori
<i>Kiingitanga/Kīngitanga</i>	the Māori King movement
<i>kōhanga</i>	language nest, Māori-medium early childhood education setting
<i>kōrero</i>	speak, talk
<i>kotahitanga</i>	unity, togetherness, solidarity, collective action
<i>kura</i>	within the context of this report, this term encompasses both kura kaupapa Māori and kura ā-iwi
<i>mahi</i>	work
<i>mana</i>	integrity, authority, control, power, status, prestige

<i>manaakitanga</i>	hospitality, kindness, generosity, support—the process of showing respect, generosity, and care for others
<i>marae</i>	courtyard – the open area in front of the wharenuī where formal greetings and discussions take place. Often used to include the complex of buildings around the marae.
<i>mataara</i>	alert, watchful, being mindful of risks
<i>moemoeā</i>	aspirations
<i>ngākau</i>	seat of affections, heart, mind, soul
<i>Oranga Tamariki</i>	Ministry for Children
<i>Pākehā</i>	New Zealander of European descent
<i>pepeha</i>	tribal saying, tribal motto, proverb (especially about a tribe)
<i>pōwhiri</i>	welcome
<i>pūtea</i>	fund
<i>rangatiratanga</i>	agency of whānau
<i>rauemi</i>	resource, material
<i>tamaiti/tamariki</i>	child/children
<i>Te Aho Matua</i>	the principles by which kura kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children
<i>te ao Māori</i>	Māori world view
<i>te reo Māori</i>	Māori language
<i>tikanga</i>	correct procedure, custom, convention, protocol—the customary system of values and practices that have developed over time and are deeply embedded in the social context
<i>tumuaki</i>	principal
<i>whakawhanaungatanga</i>	process of establishing relationships, relating well to others

<i>wairuatanga</i>	spirituality
<i>whakamā</i>	ashamed, shy, bashful, embarrassed
<i>whakapapa</i>	genealogy, genealogical table, lineage, descent
<i>whanaunga</i>	relative, relation, kin, blood relation
<i>whanaungatanga</i>	relationship, kinship, sense of family connection—a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship, or reciprocal relationship.
<i>wharekura</i>	Māori-medium secondary school
<i>wharenuī</i>	meeting house

HE WHAKARĀPOPOTOTANGA —

EXECUTIVE SUMMARY

This report describes the findings from a kaupapa Māori study of the experiences of six tamariki and their whānau who are accessing or who have accessed support from the Social Workers in Schools (SWiS) programme in a Māori-medium education setting. The study centred on the kura which the tamariki have attended, and their interactions with their social worker. The report explores the benefits, challenges, and practices of SWiS in kura kaupapa Māori and kura ā-iwi.

Kura have not been involved in SWiS evaluations to date (Belgrave et al., 2002; Wilson, Hyslop, Belgrave, Vette, McMillen, 2018). This project includes the perspectives of tamariki, whānau, and kura staff about SWiS in kura.

This is a kaupapa Māori research project. The guiding kaupapa that shaped our research design, implementation and analysis process included whanaungatanga, rangatiratanga, moemoeā, manaakitanga, and mataara. The research was conducted to address four main questions.

- What are the changes, personal benefits, and challenges experienced by tamariki and their whānau in the SWiS programme?
- How does SWiS work for kura?
- What practice models do SWiS workers use in kura?
- How does SWiS practice work within the provider organisation?

Our findings are based on semi-structured bilingual interviews with six tamariki and their whānau, and their kaiako (who often were members of a health and wellbeing team), tumuaki, and SWiS worker. We also interviewed the managers of the three organisations which employed the SWiS workers.

Benefits and challenges experienced by tamariki and their whānau in the SWiS programme

All research participants valued the work which the SWiS workers had completed with tamariki and whānau in kura, and talked about the benefits tamariki and their whānau received because of that relationship. They also touched on some of the challenges whānau had experienced.

Tamariki were supported to:

- get help at an early stage, not “at the bottom of the cliff”, through talking to the SWiS worker (Swissie), whom they trusted
- make stronger connections to their whānau, history, identity, and place
- feel settled and happy
- stay in one place (home and school)

- develop confidence and become less whakamā
- identify and pursue strengths, passions, and dreams
- develop communication skills in Māori and English
- learn strategies to manage feelings and relationships to use at home and at school (e.g., “parking” emotions, settling).

Tamariki and their whānau were supported to:

- strengthen their relationships and communication as a whānau
- access services and entitlements
- make and keep appointments with health professionals and non-SWiS social workers
- get essentials, including food parcels, shoes, glasses, and medicines.

Challenges for tamariki and whānau included:

- social workers (and others service providers) who did not speak te reo Māori or understand the kaupapa or tikanga of their kura, and therefore had difficulty operating in the kura
- difficulty accessing essential health and social services
- wider Oranga Tamariki practices which have let tamariki and their whānau down and led to a breakdown in trust. An example is practices around the removal and return of tamariki from whānau.

How SWiS works for kura

The findings highlight critical success factors for SWiS workers in kura that are linked to whanaungatanga, te reo Māori and tikanga Māori, kaupapa Māori, and deep understanding of what is important to the communities in which they work. SWiS workers who speak te reo Māori and who are welcomed in kura are an invaluable resource in the community and in their provider organisations. Their job means they are fully immersed in the life of the kura and the community, and they work long hours to fulfil their role. They maintain relationships with and support for tamariki and their whānau over a long period of time.

Critical success factors for SWiS working in kura

Whanaungatanga

SWiS workers in kura:

- are accepted by and networked in their communities
- enter into a long-term relationship with tamariki and whānau, and kura
- understand that trust is an essential foundation for working effectively with tamariki and whānau
- use a holistic approach underpinned by the idea that to best support tamariki, they also need to work with and support whānau.

Te reo Māori and tikanga Māori

SWiS workers in kura are knowledgeable and confident in te reo Māori and tikanga Māori, and therefore are accepted in kura.

Kaupapa Māori

SWiS workers in kura have the expertise and confidence to use kaupapa Māori and mātauranga Māori approaches in their practice.

Understanding and including what is important to the community

SWiS workers in kura understand that supporting tamariki to connect with their culture, local knowledge, and tikanga will support their wellbeing, and SWiS workers arrange ways to support these connections.

We suggest that many of the critical success factors could be transferred into school settings. Some are already being used by SWiS workers who work across Māori- and English-medium settings. However, the model would require more resourcing and a pool of social workers able and willing to work in this way.

Tensions and challenges

Tensions and challenges arise from:

- lack of time and funding to support kaupapa Māori approaches and practices
- lack of support from the wider system
- the use of tools such as the Strengths and Difficulties Questionnaire (SDQ).

Practice models SWiS workers use in kura kaupapa Māori and kura ā-iwi

SWiS worker practices in kura

SWiS worker practice in kura is grounded within te ao Māori. Their practice is underpinned by whanaungatanga, te reo Māori and tikanga Māori, kaupapa Māori, and understanding of young people's needs and those of their whānau and community.

SWiS workers use their understanding of te ao Māori (as well as Western models and practices where appropriate) to talk about wellbeing, feelings and relationships with tamariki and whānau, and to work with them in flexible ways.

SWiS practice within the provider organisation

Provider organisations' perceptions of SWiS workers in kura

SWiS worker practice in kura and schools

- SWiS workers who speak te reo Māori and work in kura are highly regarded by their providers.
- The SWiS worker model operating in kura would be useful in English-medium schools.

- Te reo Māori, underpinning philosophies, and community involvement are features of SWiS practice in kura.

Diverse views about the tools (such as the SDQ) used in kura

- All providers had different perspectives about the usefulness and applicability of the SDQ in kura.

Working with other agencies

- SWiS provider organisations and SWiS workers interact with many other agencies as well as kura and schools to support tamariki and whānau.

Workload and resourcing issues

- SWiS worker caseloads are too high.
- Providers are particularly under-resourced in kura within a system geared for English-medium.
- Providers would like to employ more SWiS workers and extend their work (for example, to support tamariki and whānau beyond Year 8).

Recommendations

From the research conducted, we have made a series of recommendations for Oranga Tamariki to consider. Oranga Tamariki has not yet had an opportunity to consider the implications for change in implementing any of the recommendations.

Recommendation 1: Increase resourcing for SWiS in kura kaupapa Māori and kura ā-iwi

Tamariki in kura benefit from long-term relationships with their SWiS worker. These types of relationships build trust with tamariki, whānau, and the community, and enable everyone to support tamariki to get the help they need at an early stage. These vital long-term relationships should be supported through funding, systems, and processes for appointing and resourcing SWiS workers in kura. SWiS workers can be called on at any time of day or night, and their relationships with tamariki and whānau do not end when their funding allocation does. A group that includes SWiS workers and providers could be formed to work out what level of increase in resourcing is needed.

Recommendation 2: Ensure that SWiS workers who go into kura have te reo Māori me ngā tikanga Māori

Tamariki in kura interact through the medium of Māori, so SWiS workers who can kōrero Māori with tamariki are supporting ongoing language development. Communicating in te reo Māori is also a medium for developing stronger connections with whānau, history, identity, and place. SWiS workers who speak Māori are more readily accepted by tamariki, the kura, and the community. They also relieve kura of the burden of accommodating non-Māori speakers. This recommendation extends to all government agencies involved with kura.

Recommendation 3: Extend kaupapa Māori practices to English-medium schools

The SWiS practice models in kura which utilise practices derived from te ao Māori, as well as Western practices, could be usefully applied in all kura and schools. An approach guided by whanaungatanga, te reo Māori and tikanga Māori, kaupapa Māori and an understanding of what is important to tamariki, whānau and the community could be extended from kura, to English-medium

schools. Many of the people interviewed thought SWiS workers should be in every kura and school to support tamariki and whānau.

Recommendation 4: Review Oranga Tamariki systems and processes so that they align with kura policies and practices

A group could be formed to review Oranga Tamariki systems and processes (including processes to review SWiS providers and award contracts) and help ensure that they are fit-for-purpose and that they work for kura.

Recommendation 5: Review current tools used in kura and develop tools in te reo Māori

Tamariki (and their whānau) are currently judged and assessed using the SDQ tool which, according to some of the people we spoke with, may not accurately describe their strengths and challenges or enable all those involved to plan for next steps. People had strong ideas about how to find out what the needs of a tamaiti are, and a group could be formed to review current tools and potentially develop new tools in te reo Māori. Such a group could include representatives from kura kaupapa Māori, kura ā-iwi, and SWiS workers in kura.

Recommendation 6: Improve coordination between agencies to provide effective wrap-around services for tamariki and whānau

Many tamariki and their whānau have trouble accessing services and entitlements, including essentials such as food, shoes, glasses, and medicines. They are often also involved with multiple agencies. SWiS workers become the “go-between” or broker of services to help whānau access support. They are the ones who support tamariki and whānau to make and keep appointments with health professionals and non-SWiS social workers. Improved coordination among agencies (including wrap-around services) to provide services and support to tamariki and whānau would be beneficial.

HE KUPU WHAKATAKI —

INTRODUCTION

This report describes the findings from a kaupapa Māori study of the experiences of six tamariki and their whānau who are accessing or have accessed support from the Social Workers in Schools (SWiS) programme in a Māori-medium education setting. The study centred on the kura the tamariki have attended, and their interactions with their social worker. The report explores the benefits, challenges, and practices of SWiS in kura kaupapa Māori and kura ā-iwi.

Social Workers in Schools (SWiS)

The SWiS programme has been operating since 1994, but it was not until an expansion of the programme in 2012/13 that kura kaupapa Māori (KKM) and kura ā-iwi were also included. KKM are schools that adhere to Te Aho Matua o ngā Kura Kaupapa Māori (2008). They are sanctioned under section 155 of the Education Act 1989 and recognised as state schools. They are self-governing under their national collective body, Te Rūnanga Nui o ngā Kura Kaupapa Māori o Aotearoa. Kura ā-iwi are guided by Te Tihi o Angitu (2019).

The Oranga Tamariki Evidence Centre contracted Te Wāhanga at the New Zealand Council for Educational Research (NZCER) to find out more about the benefits, challenges, and models of practice of SWiS in kura. The research approach was co-designed with the Evidence Centre Te Pokapū Taunakitanga (the research, evaluation, and analytics unit of Oranga Tamariki) and Pā Harakeke Community (the Oranga Tamariki team that manage and fund the SWiS NGO providers). The research has been conducted in conjunction with a project by ERO looking at English-medium schools. The research in kura is exploratory at this stage as this is the first time kura have been included. We acknowledge that there are other models of how SWiS operates in kura and that some kura have social workers who do not operate within the Oranga Tamariki system.

Specifically, in this part of the research we sought to find out the following.

- What are the changes, personal benefits, and challenges experienced by tamariki and their whānau in the SWiS programme?
- How does SWiS work for kura?
- What practice models do SWiS workers use in kura?
- How does SWiS practice work within the provider organisation?

TIKANGA RANGAHAU — METHODOLOGY

A kaupapa Māori and case study approach

We used a kaupapa Māori and case study approach to shape the project, to work with tamariki, whānau, kura, SWiS providers and social workers, and to analyse the data and write up the findings. The research is based on strengths, guided by kaupapa tuku iho (Bright, Barnes, & Hutchings, 2013) that include whanaungatanga, rangatiratanga, moemoeā, manaakitanga, and mataara.

Whanaungatanga

Whanaungatanga, as a transformative methodology, focuses our research on whānau engagement in education and is whānau driven. It highlights the importance of relationships and connections and governs our practice as researchers in how we interact with participants, and how we interpret data to make findings. As kairangahau, we draw on our own whanaungatanga connections with diverse whānau to identify people who wish to contribute to our research. We meet and talk kanohi ki te kanohi with whānau, and we present verbatim quotes to privilege their voices and experiences to ensure that whānau can see themselves in our research. At all times we strive to show manaakitanga, and to uphold the mana of whānau who work with us (M. Hunia, 2019).

The in-depth case study approach involved a small number of participants selected using whanaungatanga. The main aim of the study was to identify how SWiS works in kaupapa Māori contexts (in kura kaupapa Māori and in kura ā-iwi), and highlight the benefits and challenges inherent in this work.

Rangatiratanga

Rangatiratanga refers to the agency of whānau, and the means through which that agency can be supported through research approaches and analysis.

Ngā moemoeā

Ngā moemoeā recognises the aspirations that whānau have for themselves and explores how those aspirations are supported or undermined through current processes and systems within the education system.

Manaakitanga

Manaakitanga is concerned with making participants feel comfortable, involved, and informed. It is tied in with mana, which is important in research because the onus is on us, as researchers, to uphold the mana of participants, their whānau, and iwi/hapū.

Mataara

The principle of mataara guides us to be alert and watchful in our research. It guides us to bear in mind the possible risks to participants, and to mitigate risks, particularly to the tamariki who

participate. It involves watching closely in order to see, understand, and learn (T. M. Hunia, 2016), and reminds us to be present and to act in a way that is “tika”.

A case study approach offers us the opportunity to learn about effective practice in kura, and how the context within which it occurs impacts on this practice. Case studies are less about generalisability than about describing complex human experiences in ways that resonate with participants. As in case law, learnings from individual cases may be transferable to other contexts, and the term transferable is more appropriate than the term generalisable. However, generalisability to other contexts should not be ruled out (Flyvbjerg, 2012).

Literature review

There have been some evaluations of SWiS in English-medium settings since its inception in 1994, with the last qualitative evaluation conducted in 2007 (Davidson, 2007). In 2018 MSD and Oranga Tamariki issued a working paper (Wilson et al., 2018) on the impact of SWiS on outcomes for tamariki. This paper provided useful information about the background to SWiS as well as the differences and similarities for tamariki between SWiS in kura and schools. There has not been any kaupapa Māori qualitative research into SWiS in kura. Therefore, to assist us to design this study we also drew on kaupapa Māori research in the social sciences, and on NZCER research that investigates English- and Māori-medium settings, using diverse research methodologies to inform our approach.

Although there is a small amount of research on Māori children with learning support needs in English-medium schools, there is a lack of research about Māori-medium schooling in general, and a dearth of literature about children with learning support needs being educated in kura. (Fortune, 2016)

We also drew on the Social Policy Evaluation and Research Unit (Superu) research report *The Whānau Rangatiratanga Frameworks: Approaching Whānau Wellbeing from within Te Ao Māori* (Baker, 2016), with its principles of whakapapa, manaakitanga, rangatiratanga, kotahitanga and wairuatanga (that is, the principles of descent and kinship; duties and expectations of care and reciprocity; governance and leadership; collective unity; and spiritual embodiment). We also referred to Superu’s *Bridging Cultural Perspectives* (Arago-Kemp & Hong, 2018) with its adapted he awa whiria—braided rivers and negotiated spaces models.

At NZCER, several recent research and evaluation projects have looked across English- and Māori-medium schooling. We drew on our experiences of working across both systems to structure and write this report (see, for example, Hunia, 2019).

Qualitative research about the experiences of tamariki, whānau, and SWiS workers

In this report we have described the experiences of six tamariki and their whānau, centred around the kura the tamariki have attended, and their interactions with their social worker. We also focused on the experiences of the social workers and the providers for whom they worked.

Pā Harakeke Community and Te Pokapū Taunakitanga, Oranga Tamariki, identified a broad list of kura participating in SWiS. Te Wāhanga used a whanaungatanga approach to create a shortlist of kura with which we have a connection or relationship. Oranga Tamariki and Te Rūnanga Nui o ngā Kura Kaupapa Māori reviewed and approved the list. Oranga Tamariki then used the finalised list to identify the relevant SWiS providers and social workers associated with each kura, and approached

them about participating in the project. Oranga Tamariki and the SWiS workers identified tamariki based on the following selection criteria:

- aged between 8 and 12
- have participated in the programme for 6 months or more
- have or have not experienced successful support
- each tamaiti's social worker is qualified and has worked with them for at least 6 months
- the whānau/primary caregivers consent to their tamaiti and themselves being interviewed.

We did not deliberately seek out tamariki whose experiences of SWiS were positive. The social worker, the kura and Te Wāhanga worked together to make contact with the whānau and sought consent to interview the tamaiti in the presence of the whānau of the tamaiti.

Two kura kaupapa Māori and one kura ā-iwi participated. Two of the SWiS workers worked for Māori providers, and one SWiS worker worked for an organisation which provided services for kura and schools in a large city. All the participating SWiS workers were Māori.

Two researchers from Te Wāhanga spent a day at each kura interviewing participants. The visit to the first kura took place in the middle of March 2019. The kura is situated in the Waikato and the provider organised a full day which began with a pōwhiri. It included discussions with the full hauora team and an informal meeting with the tumuaki.

The initial visit to the second kura in the lower North Island took place at the end of March 2019. A researcher from Te Wāhanga visited the kura and met with the tumuaki and SWiS worker for initial discussions about the project. The SWiS worker then organised interviews with the kura, with two whānau and a kaiako. The interviews (including one with the SWiS worker) took place during the second visit. The interview with the provider was conducted by phone after the visit.

The visit to the third kura in the South Island took place in the second week of April. It involved an interview with the tumuaki, the SWiS social worker, the whānau, and the provider. Because the tamaiti was unavailable on that day, the researchers returned in May to interview the tamaiti.

We conducted semi-structured interviews with the social workers, and on one occasion the SWiS worker and members of the hauora team were interviewed together at a kura. Our semi-structured interviews with tamariki took about 30–50 minutes depending on the age of the tamaiti and on whānau input. Interviews were conducted in Māori or English, or both, according to the wishes of each participant. Four of the tamariki we spoke to used only te reo Māori in interviews, while three tamariki used both Māori and English. The three SWiS workers used both English and Māori, as did two of the providers. The three providers spoke almost all English, with a few Māori words and phrases. The two tumuaki we spoke with used only te reo Māori, as did the hauora team at one of the kura we visited. Of the five adult whānau members we spoke to, two used only te reo Māori, while the other three used both Māori and English.

By definition, SWiS works with vulnerable whānau. We took extra care when approaching people to:

- seek joint consent
- speak and behave in a non-pressuring manner and use whakawhanaungatanga so that people would feel at ease

- make it clear they could opt out or stop at any point during interviews, including to take breaks, and could ask questions at any stage
- offer to conduct interviews at a place of their choosing
- accept oral consent, so as not to overwhelm people with paper
- ask for permission, specifically to audio-record
- provide information sheets in te reo Māori and English to allow people to be flexible about which languages (or a mix of both) they could use or to ask which language people preferred to use.

At the first interview we provided tamariki with paper and pens for drawing in response to their mentioning art as a special interest. This was to help them feel comfortable and give them something to focus on while we talked with them. We used this approach in all subsequent tamariki interviews. The researchers took kai to each interview, and gave a small koha (a voucher) to each of the tamariki involved.

With participants' permission, we audio-recorded the interviews. The quotes used in this report have been transcribed from the audio recordings.

Analysis and writing approach

We used individual and cross-case analysis processes to understand the data we collected from participants. After each fieldwork visit NZCER held an analysis day with the four members of the research team involved in the fieldwork, analysis, and report writing. Three members of the team are bilingual speakers of Māori and English, and provided translations and explanations of relevant Māori words and terms as we worked so that the whole team could share in making meaning of the data.

Our analysis process included using a "pattern spotting tool"¹ to identify commonalities or key messages, exceptions or contradictions, and surprises or puzzles that emerged from across the data.

We coded all the interview data according to the research questions, and as a team identified points to emphasise and highlight. As this was a kaupapa Māori project, the team looked for the strengths in the programme, and opportunities that could result in positive transformational change for Māori engaged with the programme now or in the future.

We have included verbatim quotations in English and in Māori to uplift and make visible the voices of participants who are central to the report. Verbatim quotations in Māori were not translated, and vice versa with verbatim quotations in English. We also created vignettes and case studies around the verbatim quotations to show the differences and similarities between the three research sites, and to ensure that whānau could see themselves in our research.

¹ Resource based on: CHAT (CULTURAL HISTORICAL ACTIVITY THEORY). Adapted from:
<http://www.bobwilliams.co.nz/ewExternalFiles/activity.pdf>

The report is structured around the four research questions and an additional focus on possible improvements for the future. Writing has been a joint effort, with time made for the team to discuss and refine each writer's interpretation of the data.

We have made sure to remove participants' identifying information from the report. Names have been replaced with letters, e.g. "K.", to protect the identity of participants.

Where SWiS workers and providers worked across kura and English-medium schools we have focused on the kura experiences in the report.

HE KITENGA — FINDINGS

1. What are the benefits and challenges experienced by tamariki and their whānau in the SWiS programme?

This section of the report describes some of the benefits and positive changes that tamariki and whānau have experienced as a result of their involvement in the SWiS programme. It also outlines some of the challenges they have faced.

The tamariki we talked with viewed the SWiS workers as trusted people in their lives, and it was clear that they and their whānau had benefited immensely from these relationships. In all cases the SWiS workers involved in this study were viewed very positively by kura and whānau.

H. is like an aunty to me. She's cool, she's just funny. She's not like the other social workers/counsellors, they're just weird. (Tamaiti)

Waimarie mātou i ngā kaimahi SWiS, rātou ko [te kaiwhakahaere i te rōpū atawhai] kei te tiaki i te hapori. Te kanohi o [te kaimahi tauwhiro kura] e mōhiohia i tēnei hapori. (Tumuaki)

A strong theme that emerged through the study was the importance of gaining trust. The SWiS workers in this study had the relationships, skills, knowledge, and attitudes that enabled them to gain the trust of the tamaiti, the whānau of the tamaiti, and other people who have significant roles in their lives.

Tamariki are referred by the kura. All three SWiS workers told us that once a referral had been made, it was essential for them to first make contact and build a relationship with whānau in order to “get buy-in from whānau” (SWiS worker). This took time, as many whānau were suspicious of agencies and social workers because of previous experiences. One SWiS worker told us that parents would sometimes “test her out”, to see if she was going to provide real support. This might include asking for help to access food parcels, or support in accessing services. It could take weeks of this before the whānau were ready to approach the SWiS worker about their tamaiti.

Tamariki were more likely to trust someone who could help them when the relationship with the support person (in this case the SWiS worker) was consistent and long term. The SWiS workers had developed strong, trusting, long-term relationships with whānau that often continued well after the tamaiti turned 13. (See section 2. How does SWiS work for kura? for more information about trusting, long-term relationships.)

The SWiS worked responsively across sites to provide support when it was needed by tamariki and their whānau and, when possible, deal with issues before they become more difficult to manage. Tamariki were able to ask their SWiS worker for help, or the SWiS worker's network (of people involved with the tamaiti) would let them know when assistance was needed.

SWiS workers supported tamariki to learn strategies that they could use at home and at school to help them to heal themselves, to manage their emotions, and to have caring relationships with other people, who they might also learn to support.

Ko ngā rautaki āwhina i tana pukuriri. Kua tino kitea tērā mai i te tīmatanga. Kāore he huarahi pai hei whai. Engari ināianei, mēnā kei te tino pupū ake taua maunga i roto i a ia ka rongoa ia, ka tū ake, ka puta. Ka haere mō tētahi hīkoi me tana rākau, nā te mea pai ki a ia ngā mahi taiaha. Nō reira kei waho ia e mahi ana i tāna ake mahi, kia tino tau tōna wairua. Arā, ka hoki mai. Ka taea e ia te kōrero. (Whānau)

They also gave tamariki and whānau strategies to strengthen their relationships and communication. For example, kaiako in the kura were sometimes also the parents of the tamariki who were receiving SWiS support. In these cases the SWiS worker helped the kaiako sort out boundaries between parenting and teaching.

He kaupapa tino rawe tēnei [SWiS]. I tino āwhina a M. i a mātou. (Whānau)

SWiS workers assisted tamariki in their relationships with their whanaunga and key people in their lives, so that they were better able to connect to their whānau, history, identity, and place. They connected tamariki with whānau, and they connected whānau with kura.

Ki a au nei e mau ana ia i ngā pōtae maha. He mea kōtuitui i te whānau me te kura. He kaitautoko whānau me te kura ... kia piki ake te mana o te whānau i roto i ngā āhuatanga o te kura. He nui ngā mahi a te kaimahi tauwhiro ki te kura nei. Me i kore ko ia, e kore e tutuki pai ngā hiahia o te whānau, ngā hiahia o te kura hoki, kia piki ake ā tātou tamariki i roto i te mātauranga ki te tahi o angitu. Ehara i te mea ko te mātauranga anake, engari ko tēra tapawhā o te tangata, te whānau, te tinana, te wairua, te hinengaro. Nō reira, he tino wāhanga tō te kaimahi tauwhiro i roto i ēnā mahi. Ka kōtuitui i te whānau me te kura. Ko ia te kanohi tuatahi ki te kōrero ki te whānau. (Kaiako)

Beneficial changes for tamariki and their whānau

Tamariki were supported to:

- get help at an early stage, 'not at the bottom of the cliff' through talking to the SWiS worker (Swissie), whom they trusted
- make stronger connections to whānau, history, identity, and place
- feel settled and happy
- stay in one place (home and school)
- develop confidence and became less whakamā
- identify and pursue strengths, passions, and dreams
- develop communication skills in Māori and English
- learn strategies to manage feelings and relationships to use at home and at school (e.g., "parking" emotions, settling).

Tamariki and their whānau were supported to:

- strengthen their relationships and communication as a whānau
- access services and entitlements
- make and keep appointments with health professionals and non-SWiS social workers
- get essentials including food parcels, shoes, glasses, medicines.

He kōrero mai i ngā tamariki, ngā whānau, ngā tauwhiro/SWiS workers me ngā kaimahi tiaki hauora/pastoral caregivers

T. Helped me understand Māori more. Getting me out of trouble. Helping me understand my English, my Māori, maths. Confidence and understanding. That school helped me feel more confident than I used to be. We're doing speeches this year and I'll be standing up in one of those speeches for [name of class]. I used to look down. Now I look up. (Tamaiti)

S. I got my whānau around me—made some friends the past few years, getting to know everyone. (Tamaiti)

Tērā pea, i roto i te 4, 6 wiki, i kite au i ngā hua i te whāngai ia ki a C. Ko tētahi o ngā mahi pai ki ahau, tino ngākaunui a C. ki ngā atua Māori, ki ngā mahi katoa o te ao Māori, i hāngai ētahi o ngā rautaki ki ngā painga o te tamaiti. (Whānau—Māmā)

Mēnā e raru ana mō te ako, e raru ana mō ngā take ki roto i ngā whare - kore hū, kore kai, kore pūtea mō te whakauru ki roto i ngā mahi a te kura, katoa, ko ngā āhutatanga kāore i te tika ana mō te tamaiti ake, mō te wellbeing o te tamaiti. Koinei te kōmiti tiaki tērā āhutanga. Ko tā tātou SWiS kei roto i tēnei rōpū. (Pastoral caregiver)

One of the signs that a SWiS worker had had a positive impact was when tamariki became more settled and happier. This could, for example, have the flow-on effect of enabling tamariki to stay in one kura, instead of having to regularly move on.

He's been in and out of different kura, eh S., different places. And he hasn't left [name of kura]. She's done a ton for you. Getting you to your visitations, to see your mum. Transport to see his mum, wherever she's located. (Whānau)



Kua tau ētahi. Kua manawanui ētahi... kua kore e whakamā. Kei te kitea te hua i ngā tamariki tino mokemoke nei, ngā mea kua mahi me ia, kua kitea te harikoa. Kua tū rangatira, kua mōhio ki te kōrero. (SWiS worker)

Some tamariki become more confident and less whakamā because of the games and art-related strategies their SWiS workers gave them. Their SWiS workers helped them find and pursue their strengths, passions, and dreams.

I believe that all our children have pūmanawa, and that I believe it's our job to help them identify their pūmanawa. That's sort of the philosophy behind all the programmes that I delivered, getting to know the child, what their pūmanawa were, what was emerging, what their passion or their dreams were, and building a programme around that. (SWiS worker)

Another change noted in tamariki, because of the support they had from bilingual SWiS workers, was their improved ability to communicate in te reo Māori and English, and to communicate in public. One tamaiti went from being a very shy young man, to looking up instead of down all the time, and being able to recite his pepeha.

Vignette 1 is a child's view of how she changed the way she related to another child by using the strategies she gained from her SWiS worker.

Vignette 1. Child's use of strategies gained from SWiS worker

I te wā iti Whaea M. paired me up with my bully so we could talk things one-on-one and not try starting drama. Oh, well, her getting her group and bashing me down. So basically what we would do is she would write on my writing board. With her little desk, we would play around with some games that were in there, and we would talk our feelings out. And that would really help us. Until eventually me and my bully became kind of friends. I would help her when she was getting angry, and she would help me when this other kid was bullying me. Yeah. It was good, I did get over my problems of getting afraid. I'm still a little afraid, but I'm a bit more confident than I was.

What I liked is how I became friends with my bully and how I was able to also protect her as she protected me. Whenever she was angry I would go by her and try to calm her down, and whenever I was feeling like I was about to cry she would come over and pat me on the back and tell me everything was going to be ok.

Vignette 2 briefly tells the story of a whānau (told from the mother's perspective) whose interactions improved because of the work she and her tamaiti (K.) had been doing with their SWiS worker (H.) for a number of years.

Vignette 2. Improved whānau interactions

At home K. would constantly pick on her brothers. The SWiS worker gave mother and daughter strategies for making home life calmer. It involved the mother having more "one-on-one" time with her daughter, e.g., kicking a ball outside, going to the pool or the park, or working on detailed colouring books 20 mins before bed to help K. calm her brain down.

The whānau changed K.'s room to calming colours, and the SWiS worker provided a portfolio art book and colouring pencils. She also arranged a term of Kip McGrath for K. because K. wanted to improve her English. Both mother and child felt they had benefited from the SWiS worker's wisdom.

"If I'm having a bad day I'll get on the phone and ring H. Just to talk to her would help me, instead of exploding. She'd just calm me down a bit, reassure me. She's come a long way in doing the stuff we're doing with H. H. put me through those parenting classes. I learned to change negative thinking to positive thinking."

The SWiS worker taught the same strategies to the girl's teachers. "She got heaps of benefits, H taught her to first Stop, Think and then Do. H. transferred it [Stop, Think, Do] into Māori so the teachers could use it here." The SWiS worker set up a system of coloured cards so that the tamaiti could signal to teachers when she needed time out.

She also supported her to change to a kura where she is much happier. "She's a better person in herself. Believing in herself more. She's more confident in herself, and knowing that she can go and talk to H., and H. will give her advice, and knowing that when she talks to H. it's just between her and H. It's more a trust thing between T. and H. They've had that bond."

SWiS workers also provided considerable support outside session times, and outside their working hours. One whānau member told us that she rang the SWiS worker whenever she was having problems, at any time of the day or night. Two SWiS workers noted that their job went well beyond 9 to 5, and that they were, in fact, available “24/7”. This included:

- advocating for tamariki and whānau with services and agencies
- assisting whānau to access entitlements
- spending time outside of work hours to build and maintain essential relationships with whānau, tamariki, kura, agencies, and communities
- visiting homes
- providing emergency help (e.g., accessing food parcels)
- providing transport for tamariki and whānau members (e.g., to health and services appointments)
- providing a listening ear, and practical support to tamariki and whānau members in times of need (e.g., a tamaiti not feeling settled in class) and crisis (e.g., the death of a parent).

Challenges for tamariki and whānau

Challenges for tamariki and whānau included:

- social workers (and other service providers) who did not speak te reo Māori or understand the kaupapa or tikanga of their kura, and therefore had difficulty operating in the kura
- difficulty accessing essential health and social services
- wider Oranga Tamariki practices that have let tamariki and their whānau down and led to a breakdown in trust. For example, practices around the removal and return of tamariki from whānau.

Workers who could not speak te reo Māori

Whānau who went through the SWiS process found it challenging when a SWiS worker could only speak English when te reo Māori was the first language of the tamaiti. When a SWiS worker (or other service worker) did not speak te reo Māori and did not understand the kaupapa of the kura or its tikanga, they were unable to communicate effectively and work within the tikanga of the kura. For example, a non-Māori-speaking SWiS worker required the support of a classroom teacher to translate, which took the teacher away from the class.

Accessing essential health and social services

Whānau sometimes found it difficult to access essential educational or health services. They had experienced serious issues related to employment, housing, poverty, and welfare. Tamariki were marginalised because of issues such as living a long distance from services, lack of transport, lack of money, shoes, uniforms, glasses, housing, and hearing aids.

Whānau also needed support to get through big issues that happened in the whānau or community. Examples we heard included ill health in the whānau, job redundancy, a breakdown in Oranga Tamariki processes preventing a child from returning home, and the unexpected death of a parent.

Distrust of the Oranga Tamariki system

Some whānau were distrustful of the Oranga Tamariki system, which they felt had let them down. For example, a SWiS worker described how Oranga Tamariki took three siblings from their home, with the promise that they could return when certain conditions were met. The parent met the conditions within weeks, but Oranga Tamariki did not follow the processes to assess the new conditions, and kept the children away from the parent for over a year. This challenged whānau bonds and led to a breakdown in whānau trust in Oranga Tamariki. The SWiS worker brought this up as an example of when systemic practices could get in the way of work with tamariki and whānau.

The problem isn't that the child can't sit on the mat. The problem is that he's been "effed" by the system. (SWiS worker)

In one community, a previous social worker had misunderstood the community and was negative about whānau, which interfered with the court processes for a particular boy. The current SWiS had good relationships with Oranga Tamariki and worked with them to find a good solution for the tamaiti.

SWiS workers were holistic in their approach to looking after tamariki and their whānau and worked hard to help them to overcome these barriers.

2. How does SWiS work for kura?

This section of the report describes how SWiS works for kura. Although SWiS workers' general practice in Māori-medium and in English-medium may share many similarities, here we have focused on important factors that are specific to the Māori-medium kura environment.

From conversations with the tamariki, whānau, SWiS workers, pastoral caregivers, and SWiS providers involved in this study, we have compiled a description of what a SWiS worker needs to know and understand in order to work effectively in kura. This includes understanding the importance of whanaungatanga, being knowledgeable about te reo Māori, tikanga Māori and kaupapa Māori approaches, and understanding the things which are important to their community.

Beyond the knowledge, understandings, skills, and attitudes they bring with them, SWiS workers also have to be the right person for the whānau and community. The term *ngākau pono*—loyal, faithful, dependable, and sincere—comes to mind when reflecting on how participants described SWiS workers.

Critical success factors for SWiS working in kura

Whanaungatanga

SWiS workers in kura:

- are accepted by and networked in their communities
- enter into a long-term relationship with tamariki and whānau and kura
- understand that trust is an essential foundation for working effectively with tamariki and whānau
- use a holistic approach underpinned by the idea that to best support tamariki, they also need to work with and support whānau.

Te Reo Māori and tikanga Māori

SWiS workers in kura are knowledgeable and confident in te reo Māori and tikanga Māori and therefore are accepted in kura.

Kaupapa Māori

SWiS workers in kura have the expertise and confidence to use kaupapa Māori and mātauranga Māori approaches in their practice.

Understanding and including what is important to the community

SWiS workers in kura understand that supporting tamariki to connect with their culture, local knowledge and tikanga will support their wellbeing and arrange ways to do this.

Whanaungatanga

The relationships and ties to the community that a SWiS worker has are integral to the worker's acceptance within that community and kura. The worker may be connected to the community through whakapapa, by marrying in, by being dedicated to the tikanga of the iwi and hapū, or to a particular kaupapa that the community follows (e.g., Te Aho Matua).

Bonds of trust between the SWiS worker and the community are nurtured through "being seen" – kanohi kitea and kanohi mōhiotia – "being known", and through working in the community, including at the marae. SWiS workers in kura are in it for the long haul – for years rather than days or weeks – as they are, or become, part of the community. Whanaungatanga or pahekotanga is about being able to become one of the whānau or iwi, to be an "insider", recognised as part of the community.

He pai tana whakawhānau. Nō te mea kua mōhio ia ki te nuinga o ngā mātua. Nō reira, māmā ki a ia te haere ki ō rātou kāinga ki te kōrero. (Pastoral caregivers)

One SWiS worker described the process of winning the trust of the tamariki and the whānau in the following way:

Sometimes it takes months, but they open everything. If I get through the physical stuff with them, they're more comfortable, making appointments or going to appointments and supporting them, food parcels, clothing grants, letters of support. They just want to see how practical can I be, "before I actually let you go in my house." They want me to do little bits, they say "I came for a food parcel, but they

say it won't come for a few days and I really need the food now." So, it's about making them realise I can actually do that for them. I go and do all the talking with the food provider and I pick up their food and drop it off. They [whānau] make me do that two or three times. It's like "How far can I trust you and how reliable are you? And, will you do what you say you are going to do?" A lot of our whānau have been let down, so they have huge trust issues when it comes to external services. When they do want to engage with me, you're halfway there. (SWiS worker)

Trust is also easier to build when kaupapa Māori providers of SWiS workers are located in and become part of the community.

Me mōhio te whānau ki te SWiS worker. E mōhio ana te kanohi o Whaea T. ki te nuinga o ēnei tamariki ināiane me ō rātou whānau. I runga anō i te take he kaha nōna ki te puta haere ki ngā hui a te iwi, ā, ka kite ai i te poukai, haere ki te marae. Nō reira ahakoa konei tana tūranga mahi, he kaha nōna ki te whakamōhio, ki te whakarata atu i ngā tamariki. (Pastoral caregivers)

A theme we saw across the board was the holistic approach SWiS workers took to looking after the wellbeing of tamariki, whānau, and kaiako. SWiS workers worked alongside whānau to help them access health, education, and social services. For example, one SWiS worker would take the whole whānau to appointments and help them negotiate new situations. She would sit beside the whānau during family group conferences to support them, and on one occasion she helped one of the boys travel to see his mother who lived a long way away. She saw her role as "working with the whānau to get supports in place for their learning before they get to school".

When you are a Social Worker in Schools, I think you've got to be flexible enough. When you are working out here, you end up quite isolated. This is the only social service that covers that huge geographical area. So, we have to be jack of all trades. I actually find that working from a Māori perspective a positive, because it's a holistic approach to supporting whānau. And I know that a lot of SWiS don't work with the whānau at all. They just only work with the child ... we need to go back to Pūao te Ata Tū that John Rangihau talked about, you know, you can't just view a child in isolation. They are a member of a whānau, a hapū and an iwi, the community.



The SWiS workers all went above and beyond their core duties to support tamaiti and whānau. Their job did not finish at 5 pm, they were available to whānau and the community 24/7. The long-term nature of the relationships SWiS have with whānau is a strong theme throughout this study and is exemplified in the following quotation.

You may lose the job title, but you never lose the relationship and responsibility to that whānau. It may not be like that for every SWiS and every kura kaupapa but in our community that's the level of commitment that we make to do this kind of work. And that's the reason why [name of kura] was sceptical of the SWiS service, because they want to ensure that if they let someone into the school that they are prepared for that level of commitment. I think that is a key difference. I think a lot of my colleagues could go home at 5 o'clock and take their hats off. I didn't have that luxury. For a number of reasons, not just that it was kura kaupapa, but that it was my own children in that kura. My husband worked at that kura, a lot of the kids in that kura were our nieces, nephews, cousins, extended whānau. So, they knew where we lived, they knew they could contact me 24/7, which happened. I've been called out during the night to things, and I've gone. So I think that the level of expectation might differ in kura. I think that it would be fair to say that for our colleagues in the mainstream, that would be very very rare. Yeah, that they would actually respond. (Whānau and former SWiS worker)

For reliability and continuity, it is important to have the same person working with whānau and the kura community over time. Two of the SWiS raised concerns about the lack of continuity of support for tamariki beyond age 13. One had been asked by whānau if they could also work in kōhanga.

I think that has always been an issue, because from the time you turn 13 to 17, there is a gap. And there is no service to cater to that gap. So I think that is why I tend to make myself available for the whānau. (SWiS worker)

The SWiS model provides the structure but it requires the right people to staff it. One team leader talked about the importance of a SWiS worker's relationship with a kura noting that her relationship with the kura was based on who she is, her skills, and her place in the community.

The SWiS worker herself believed that the kura wanted her because she brought a different perspective to teachers, that of social impact. She also supported teachers, attended board, suspension, and agency meetings and looked for funding. She used a barter system to negotiate with other agencies and to tap into people and organisations. She noted that she sometimes felt that she had to work her way around the system before she could get anything done.

Vignette 3 shows a social worker's story of her relationship with a kura, and her slow, but eventual acceptance into the kura.

Vignette 3. Relationship with a kura

At first the social worker was only able to meet with children outside of the kura. After building relationships with these children, whānau (including adults in crisis), and the kura for some time, she now works as a valued member of the pastoral care team. There is a health worker on site all the time, but the social worker has only two days allocated to the kura and has long distances to travel to another kura. She works with the Special Education Needs Coordinator (SENCO) to find out the needs of tamariki and their whānau.

I think a lot of their therapy, and healing, and supports, come from their classroom, their peers, their kaiako. So I was more inclined to work with them after kura.

She draws on Te Kiingitanga which is what the school curriculum is based on. For students who are struggling academically and with behaviour, the Resource Teachers: Learning and Behaviour (RTLb) system did not work well in the rural school. It took a term to get a referral and another term for the assessment. The social worker now knows to go straight to the Ministry of Education's Special Education team (MoE SE).

I learned through experience as a SWiS to just refer to all of them. Refer to the RTLb, refer to the MoE SE, refer to the Child Development Centre and hopefully one of them will get there.

The relationship with a kura is dependent on the individual SWiS worker, so if a SWiS worker leaves, a provider has to build a new relationship with that kura.

The SWiS workers brought life experience and community and kura knowledge to each new situation. One provider manager described SWiS as "grassroots social work" requiring a huge range of skills and knowledge.

*He pūkenga anō tōna. Ko te āhua ki te kōrero. He ngāwari ki te kōrero, he ngāwari tērā wahine, ehara i te mea he uaua te noho ki tana taha me te kōrero, ngāwari. Ka whakarongo, ka whai atu. Āe, tino. Ka whai atu, kia whai oranga ai te tamaiti.
(Pastoral caregiver)*

A SWiS worker who had worked for a local Māori health provider and DHB said she was glad that she could draw on her life experience and knowledge of the communities.

Te reo Māori and tikanga Māori

The ability to speak te reo Māori and knowledge of tikanga Māori is invaluable for SWiS workers in kura as te reo Māori is the medium of communication, teaching, and learning in kura. SWiS workers who speak te reo Māori and understand the kaupapa of the kura they are working in (for example Te Aho Matua or Te Kīngitanga) are highly valued. They are also able to help improve the reo Māori skills of tamariki. When SWiS workers are reo Māori speakers and understand tikanga they support kura staff, rather than adding to their workload.

Ko te tūranga nei kua tino whai kiko, whai kiko nei i roto i a mātou, and has really helped to share the load. I won't say lessen, because that isn't what's really happened, but to share the load. (Pastoral caregiver, hauora)

On the other hand, those who do not speak Māori require extra time or resources of kura, which by default have to provide interpreting services, because the SWiS workers are unable to speak Māori or fit into the way the kura operates. Government agencies often do not provide services or support in te reo Māori, which is a wider systemic issue. A SWiS worker told of their concern that tamariki might miss out on services because of the lack of SWiS workers who speak te reo Māori.

I te nuinga o te wā kare au whakaae kia uiuitia tamaiti i te reo Pākehā mēnā kāore te kaiako i reira, kia taea e ia te hiki i te uiui. Mā te kaiako e translate. (Tumuaki)

Engari ko te Pākehā—ka āhua tōtika atu ngā kōrero ka pā ki te manawa, ka pōuri, ka mamae pea. He rerekē te wairua o ngā kupu. Ki a au nei, i roto i te reo Māori, he manaaki i roto i ngā kōrero, i ngā kupu. Engari ētahi kōrero Pākehā mēna kei kōrero ētahi i ētahi kupu, kāre i te tino reka, ka wero rawa i te Māori. Ka tino mamae. Ki a au nei, ko tēnā tētahi o ngā uua. (Pastoral caregiver)

Mēnā ka hara mai tētahi kaiako hou, he kaimahi kore reo Māori. He tino take. Ka kore pea e Māori... te tautoko atu. Me mōhio ki te reo Māori me ētahi āhuatanga manaaki. Te Aho Matua. Ki a au nei, i runga i te kore mōhio ki te kōrero Māori... nā te mea kei te tino ngākaunui mātou ki te kōrero Māori ngā kaimahi i konei. (Pastoral caregiver)

Kaupapa Māori

Kaupapa Māori approaches and practices are centred on Māori, for the benefit of Māori. They often include a set of values that resonate with Māori. (See section 3. What practice models do SWiS workers use in kura kaupapa Māori and kura ā-iwi? for more information).

One SWiS worker talked about using kaupapa Māori approaches both for Māori children in kura and for Māori children in Pākehā schools. In the kura she would always start with values. "How do you aroha atu with someone else?" (SWiS worker).

They [teachers] talk, eat, sleep Te Aho Matua. They're so passionate these teachers. But a lot of these principles align with what I've studied at wānanga: kaitiakitanga, manaakitanga, all the 'tangas'. (SWiS worker)



Understanding what is important to the community

An understanding of how to operate in Māori environments is essential. For SWiS workers in kura it entails knowing, understanding, and respecting the things that are important to the local iwi, hapū, and kura.

For example, Te Kīngitanga is an important focus in Waikato, and Te Aho Matua principles are integral to kura kaupapa Māori.

[I got onto Te Aho Matua] when I got into kura, because of the teachers, that's their language. I wanted to know what their kind of language is. (SWiS worker)

SWiS workers in kura understand that supporting tamariki to connect with their culture, local knowledge and tikanga will support their wellbeing and they arrange ways to do this.

Tensions and challenges

Tensions and challenges for SWiS workers included:

- time and funding to support kaupapa Māori approaches and practices
- support from the wider system
- the use of tools such as the Strengths and Difficulties Questionnaire (SDQ).

Time and funding to support kaupapa Māori approaches and practices

All three SWiS workers acknowledged the importance of kaupapa Māori approaches and practices within kura and that these approaches were time intensive. However, the insufficient amount of funding available through Oranga Tamariki made it difficult for them to operate in this way. Some people we interviewed considered that the funding formula designed for mainstream did not take account of the way SWiS workers needed to work in kura. One provider recognised that time was essential to building relationships in kura and with some whānau, and supported her Māori SWiS worker in this respect.

Support from the wider system

SWiS workers have an important role in brokering relationships. They work together collectively for collective benefits. They draw on a number of other services to help provide wrap-around services for tamariki and whānau.

For me SWiS is about having close connections with whānau, kura, and hapori. Being a point of access into agencies or support services that are available to help, without all the rigmarole of having to jump through all of these hoops to get the service, having someone who can advocate for you. That connection for whānau and community is also one of those vital points for SWiS. (SWiS worker)

However, the SWiS workers were concerned that tamariki and whānau were not getting the full range of supports they needed over time from other agencies. For one worker in a rural area, whānau access to other agencies and services was restricted and the SWiS worker fulfilled multiple roles. We heard one story where the SWiS worker did the things the Special Education Needs Coordinator (SENCO) did not have the scope to do. Another SWiS worker, after finishing her formal role, became the caregiver of one of the tamaiti she had worked with.

One SWiS worker was a member of a team which communicated well and was clear about their roles and responsibilities in working with whānau. They chased up pūtea and therapists and other resources and support services. However, she considered that the statutory organisations had not been doing their mahi and that she was doing it for them. She also thought iwi should be working more with SWiS to strengthen their role to protect tamariki.

There was also concern raised about the perceived status of SWiS workers in the wider sector. One worker commented that she considered that some (agency) people looked down on her, considering her to have less status than a statutory social worker.

Views on and use of the Strengths and Difficulties Questionnaire

The SWiS workers had different attitudes to the Strengths and Difficulties Questionnaire (SDQ) with one embracing it fully and the other two finding aspects of it impeding on their ability to work constructively.

One SWiS worker talked about her assessments as being are “more holistic” than the SDQ allowed. Hers were more about ako pedagogy and Te Aho Matua, the holistic world of child development. For her, the SDQ didn’t measure or value ways of being for a Māori child.

One SWiS worker did not find SDQ very useful or relevant. She used whakawhanaungatanga to find out the history of the whānau. She developed a plan that lined everything up to results-based accountability (RBA), and noted that they did not exit a tamaiti until all the goals had been met. The

SWiS worker referred to it as a “Nanny McPhee model—when you need me but don’t want me I’m here; when you want me but don’t need me I’m gone.” The model is about empowering tamariki to do things for themselves.

Another SWiS worker liked and used the Pākehā version of SDQ, although she altered the language of the tool to suit who she worked with. There are five different aspects (emotional, conduct, hyperactivity, peer relationships and pro-social behaviour) and the results determined how the SWiS worker worked with the tamariki. The tamariki were re-assessed every three months. She commented that although they didn’t have issues with SDQ “we know around Aotearoa there are other Swissies that do. We already implemented it into our practice before everyone.” (SWiS worker)

One of the SWiS workers used the SDQ as a starting point, then drew on her cultural knowledge to support tamariki. For example, she referred to the different emotions of the atua to assist tamariki to think about different ways of responding to situations. She noted that she adapted her practice to each setting. In Māori-medium settings she referred to mātauranga Māori concepts and values she knew the tamariki would know. In English-medium she drew on Western concepts as she was not sure that the tamariki had the same level of knowledge about mātauranga Māori.

She used SDQ and showed parents the results at the start and again after six months. Parents often hadn’t realised the big shifts their tamariki had made. However, she didn’t think the SDQ gave a good indication of what was important. In her experience the Māori language version of the SDQ could waste time as the vocabulary in it was new for many parents.



There were similarities in the way the three SWiS workers practise in kura. They were all highly regarded, under-resourced, and overworked. SWiS workers established relationships by being seen (kanohi kitea) and working in the community, and by demonstrating that they were capable of working within the tikanga of the kura. They were then “on call” and could be phoned or visited at any time of the week. SWiS workers worked long hours and performed a wide range of support functions

for whānau, including sourcing other agency support, transporting and accompanying members to appointments and meetings, advocating, and chipping in at community events. They also worked to counteract negative perceptions of Oranga Tamariki and the role of the SWiS worker (for example if there is a perception that the function of social workers is to take kids away).

A lot of whānau think that when they get involved with SWiS... with me, that I'm going to be the one that reports them, takes their kids away. (SWiS worker)

The three SWiS workers in our study relied on their training and life experience, their knowledge of the community and their relationships with their team members, other professionals, and whānau. They worked long hours to improve the lives of the tamariki and their whānau in their care.

3. What practice models do SWiS workers use in kura kaupapa Māori and kura ā-iwi?

This section draws on interviews with SWiS workers, provider managers, and school staff to look at the practice models SWiS workers use in kura. SWiS worker practices in kura are grounded within te ao Māori, which we view here as a type of model in and of itself.

As noted in the previous section, the critical success factors for SWiS workers in kura are whanaungatanga, te reo Māori and tikanga Māori, kaupapa Māori, and understanding of young people's needs and those of their whānau and community. Here, looking across the three sites, we present examples of SWiS worker practices in kura underpinned by these critical success factors.

SWiS worker practices in kura

SWiS worker practices in kura

SWiS worker practice in kura is grounded within te ao Māori. Their practice is underpinned by whanaungatanga, te reo Māori and tikanga Māori, kaupapa Māori, and understanding of young people's needs and those of their whānau and community.

SWiS workers use their understanding of te ao Māori (as well as Western models and practices where appropriate) to talk about wellbeing, feelings and relationships with tamariki and whānau, and to work with them in flexible ways.

The SWiS workers' practices were designed to help tamariki and whānau talk about wellbeing, feelings, and relationships, and at the same time strengthen their connections with their language, culture, history, identity, and place. The SWiS workers also used practices derived from Western models, but for the purposes of this research project we focus on practices with a te ao Māori foundation.

One practice (as told to us by a SWiS worker) was to provide tamariki and whānau with a range of strategies, such as the following.

- Hono ki ngā atua (connect with atua), e.g., Whai whakaaro mō ngā atua kino me ngā atua pai i roto i te tangata. Ka pātai, "Ko wai te atua i roto i a koe inaianei?" E.g., Rūaumoko—maunga puia (pukuriri).

- Purei kēmu, purei kāri (playing games or cards), e.g., noke me te arapiki (snakes and ladders); kāri whakamutunga (last card); speed.
- Tuhituhi ki te whakatau i te wairua (draw or write to calm my wairua).
- Hā ki roto, hā ki waho (breathe slowly and rhythmically).
- Pāka i ngā motokā o te pukuriri (use toy cars to represent my strong emotions, and park them up so I can move on).
- Tautoko, awhi ā-hoa, pātai “Kei te pai koe?” (buddy support, e.g., hand on her shoulder; asking, “Are you OK?”).
- Haere ki te hīkoi (go for a walk).
- Haere ki taku wāhi motuhake (go to my special place).
- Have one-on-one happy/calm time with a whānau member (e.g., māmā).
- Talk to someone I trust.

*Ngā rautaki: kua kōrero rāua, ka haere ki te hīkoi, ka hiki ngā ringa. Ētahi wā ka pātai ki a M., he aha ngā rautaki ka whakamahi māku pea? Rautaki whakatau wairua.
(Pastoral caregiver)*

A SWiS worker told us she loved working with tamariki and showing them how to do things differently. Her approach was “about whanaungatanga first” and where tapawhā. It’s about “mana enhancement – mahi ā-wairua, mahi ā-tinana”. She made sure the whānau knew when and how to contact her, and she worked at the “pace of the whānau, not within the pace of a week”. The SWiS worker worked two days at one kura and two days at another. When she first engages with the whānau she is careful to tap into who they really are and make sure they don’t feel as if they’re always being judged.

One of the SWiS workers told us that her priority was to make sure that tamariki needs were being met. When working with the whānau she would tell the adults that some of the things they wanted to talk about weren’t for children to hear. She reassured them that they were not bad parents and that “stronger parents are the ones that gather in people to help”.

She used a mana enhancement model to describe behaviour to tamariki and whānau:

Mana enhancement, you can either do it with an individual or do it with the whānau, and it looks at the foundations that make a tamaiti strong. So you look at who the important people are for them, the important places, what are their values and beliefs, what are their treasures, how do they look after themselves and others, and then that’s known as Papatūānuku, so that’s your foundation.

And then you have the Ranginui section, which talks about when you’re in a state of rongo, what does that look like, if it was an animal, if it was a colour. And then you go from rongo, being in a really good space, you can get anything done, and you know that you’re just really awesome at doing this stuff.

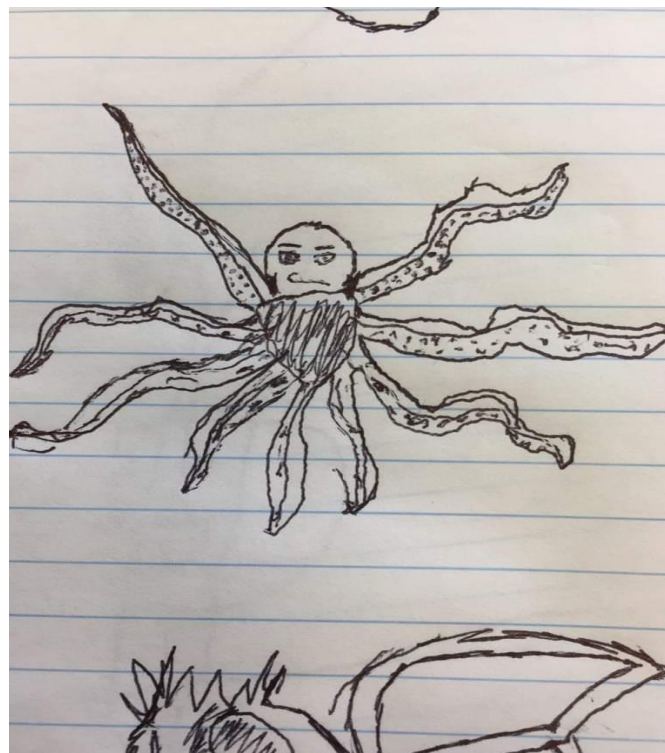
And then you go out of rongo and then things start to annoy you or somebody annoys you in class, so we call that going into Māui, a bit of a tutu, can’t keep still, and then when you’re trying to say “go away, leave me alone, leave me alone, you’ll get me into trouble.”

And then your friend doesn't stop, then you start getting louder, so you start becoming into the state of Rūaumoko, you know the baby who always feel like it's not fair, nobody's listening.

And then when people still aren't doing anything about that then you go into Tūmatauenga, where you actually physically lash out which gets you into all that trouble.

And then you go into Tāwhiri, after you've done the deed and you know you're in so much trouble and my parents are going to get phoned, and I'm going to get a big growling, they're gonna stand me down, my friends are gonna think I'm an egg. Then you have all that stuff going through you as Tāwhirimātea.

And then you go into Tangaroa, if I could change, oh well, what would it look like? I would use that model with them.



In one instance a boy in the care of a SWiS worker was very shy and struggled to communicate in class. Another boy had been to a number of schools and kura and had anger issues. The SWiS worker introduced them to games (for example, Yahtzee) which they enjoyed and felt helped with their learning. She supported them with their reo Māori and their English so they became more confident communicating and more comfortable in class. The tumuaki said the SWiS worker recognised the importance of connecting to the marae, because marae are places that settle your wairua and ngākau. She stimulated the boys' interest in art and provided them with equipment and support to learn new art skills. She tapped into grants to enable one of the tamariki to participate in carving restoration. Following a class field trip the social worker helped the boys reflect their learning through art, composing music, and dance.

One SWiS worker set a whānau up with a programme that would extend their horizons.

We always base them [programmes] around our philosophy as Waikato / Tainui, and that was about dreaming. Te Puea said...

*Ki te moemoeā au, ko au anake,
Ki te moemoeā au, ka taea e au anake
Ki te moemoeā tatou, ka taea e tātou*

So, if I dream my dream alone, I can do it, I'm on my own. But if we dream together, we can achieve together. We wanted them to dream and we made that dream come true. Then we asked them to dream again...they haven't left their community, they haven't left their lives, but they know how to dream now. (SWiS worker)

So that's what we wanted, we wanted them to dream, and so they did and that was the biggest they could dream, so we made that dream come true, and then we said, now dream again.

You know I still see these kids around. That's the beauty even though I've left the job, I haven't left the community, and I haven't left these peoples' lives, entirely.

One of the SWiS workers talked about the Māui model she had developed and used.

At Te Wānanga in my last year I created a framework called Māui. And there's probably a lot of Māui frameworks out there but, the M was for mokopuna, the A was for aroha, the U was for ukaipō and the I was for iwi.

And it's like being in the social work, Social Workers in School, and in the kura, a lot of our Māori kids already whakapapa to iwi. So in the Māui framework they are our mokopuna of iwi, ūkaipō is also known as Papatūānuku, and so they belong to the whenua, tangata whenua, and the way we aroha is kind of – I've shaped it more round advocacy – aroha mai, aroha atu, how do we empower our whānau to look at their budgeting when they run out of kai?. We're there to give them a food parcel. But what are we doing to help our whānau to manage and empower them. Ok, if I help you out this time we'll really need to be looking at a budget cause the kids are turning up with no lunch all the time, and no shoes. So the aroha, aroha mai, aroha atu is looking more around the advocacy side of it. So that was a framework I created. I then brought it back to iwi, and then our rangatira here, we all implemented the social services our own whakaaro and what it looks like for a service. And I also looked at how the Māui framework fits alongside Te Aho Matua in the kura. For me, cause I'm the only Swissie in the kura, and so alot of it, the 6 components of the uaratanga. Yeah, I've got them here. And so ones that pretty much jump out for me and I kind of like to align with my practice is te ira tangata, of course te reo cause there's not many reo Māori speaking Swissies in schools in Aotearoa, who work in our kura. They have to have, or this is what I've heard, they have to have like a kura, a rūma Pākehā where they can kōrero Pākehā. Cause what we don't want is we don't want our tamariki to miss this service because of out because of barriers in kura because of non-speaking... because of the barrier of not having te reo.

One of the SWiS workers expressed a desire to get together with other social workers who are in kura to see what they do, share ideas, whakaaro, practices, and programmes.

4. How does SWiS practice work within the provider organisation

In this section of the report we have noted things that the provider organisations had in common, their differences or uniqueness, and any unexpected or surprising findings. The information was provided in interviews with the three managers of the provider organisations.

One SWiS worker worked within a mainstream provider organisation; the other two worked within Māori provider organisations. It is the role of Oranga Tamariki to assign kura to a particular provider. We were told that “providers are the whānau for the social workers”.

Provider organisations’ perceptions of SWiS workers in kura

SWiS workers’ practice in kura and schools

- SWiS workers who speak te reo Māori and work in kura are highly regarded by their providers.
- The SWiS worker model operating in kura would be useful in English-medium schools.
- Te reo Māori, underpinning philosophies, and community involvement are features of SWiS practice in kura.

Using the SDQ in kura

- All providers had different perspectives about the usefulness and applicability of the SDQ in kura.

Working with other agencies

- SWiS provider organisations and SWiS workers interact with many other agencies as well as kura and schools to support tamariki and whānau.

Workload and resourcing issues

- SWiS worker caseloads are too high.
- Providers are particularly under-resourced in kura within a system geared for English-medium.
- Providers would like to employ more SWiS workers and extend their work (for example, to support tamariki and whānau beyond Year 8).

SWiS workers’ practice in kura and schools

The three SWiS workers we interviewed all worked across a range of kura and schools. All were highly valued members of their teams and, because of their te reo Māori and tikanga knowledge, were called upon to mentor others or support other SWiS workers who were less experienced or skilled.

The manager of the mainstream organisation thought the way the SWiS worker worked in kura should be an exemplar for all SWiS workers. She thought Pākehā schools would benefit from the time and resources the SWiS worker put into the kura. She also considered it was a shame “to limit support for tauwhiro in kura kaupapa to only kaupapa Māori services – all services in Aotearoa need to be able to work effectively with and for Māori”.

She described the Māori SWiS worker’s practice as “true blue social work” and considered this was how the role should be performed in all kura and schools.

Well, it’s a brilliant programme, because the thing is, is that you are working alongside our tamariki. And by doing that you also giving them the power, the resilience, making them strong. You know just awhi-ing them, tino rangatiratanga, and that’s what some of our kids don’t have. So it’s that empowerment. But also the brilliant thing about it is that you get whānau that never used to engage, but when they are referred to the Swissie, they are in! (Manager)

SWiS workers all worked within the tikanga of their local area and the curriculum of the kura. For one organisation SWiS workers all worked under the principles of Te Kīngitanga. That meant that all had a dual role in the sense that they were always going to whānau events – thus the principles were demonstrated.

One manager talked about a philosophical difference between SWiS practice in kura and schools. He thought non-Māori might look at the problem and straight away they would get a diagnosis from a psychiatrist to fix the problem. Because of the background that child might not be able to get support – so they are labelled as “poor child”. In comparison, a Māori worker would ask: why is this happening?

However, another manager considered the only difference between English-medium and kura to be the use of te reo Māori. She believed that the role of SWiS worker in schools and kura was the same – except for te reo Māori.

SWiS, they are working with the children, but they are also supporting the whānau and looking at developing goal plans. And of course we have to get the consent from whānau. What normally happens is the kura, mainstream kura identify a concern and that there needs to be some help from the Social Worker in Schools. They do turn around and talk with the parents around their concerns. That is when they talk about their SDQs, and what can come out of those SDQs to identify any other needs that are required. So parents having that kanohi ki te kanohi with the teacher is working really well. Because that is how you get their buy-in. We always say to the teachers – if you are going to refer a tamariki to the service, they need to also talk to the whānau. (Manager)

The manager said that the SWiS workers were very well known in the community, because they were involved not just with their work during the week but also in a lot of events in the weekend e.g., Matariki, Waitangi, sports etc. The manager considered them to be very committed to the whānau and anything that was happening in the community, with the kura, or with mainstream. “It’s a big part of the job for Swissies.”

Using the SDQ tool in kura

The SDQ

The managers had different perceptions of the usefulness of the SDQ tool but did use it within their organisations – both the English and te reo Māori versions. The SDQ was seen by the managers as being helpful to get support for tamariki from agencies and for discussions with whānau.

One manager had ambivalent feelings about the SDQ. He thought it was useful if you needed a label to get funding; or if you wanted to jump to the head of the queue. It could help make understanding of diagnoses easier.

When we changed to SDQ, man it was awesome. Because we saw that the ones receiving the referral could understand this tool. And they actually got into the service quicker. Now in saying that I believe we traded in that taha wairua for some Pākehā values and framework, which boxed them. But that is what we needed to do, for them to receive that specialist funding. (Manager)

He considered the Māori translation to be good, although the team had only just started using it. They used both versions. However, the SDQ in Māori is not on the database so they had to enter results in English.

Another team used SDQ pre- and post-intervention, but acknowledged its limitations.

Working with other agencies

An important part of the SWiS role is to work with other agencies and advocate for tamariki and their whānau. One provider manager described working very closely with youth justice and police on alternative action (low offending), and alternative education, care, and protection facilitators. SWiS worked right across all the services that they provided. They worked with vulnerable whānau on all issues. “We tautoko the whānau whatever the issues”. Issues were mostly anger, bullying, low self-esteem, separations of whānau: “that is where they will try and connect with other services”. There were three SWiS workers across six schools, including one kura. They sometimes called on outside expertise depending on the need of the tamaiti or whānau, or based on referrals by the kaiako.

SWiS workers worked closely with Child and Adolescent Mental Health Services (CAMHS), SENCO, and public nurses. The whole community collaborates to help whānau in the community “who have never engaged but with kano ki te kano the SWiS can explain the role and give advice”. School principals had cluster meetings with key stakeholders (nurse, Oranga Tamariki, SWiS worker, counsellor, RTLB etc.) and spoke highly of the SWiS workers.

The school needs to be very clear on the SWiS program. What the SWiS role is. It's working with the kaiako, it's working with the whānau, it's working with the children based on the need. What other supports they can put in place for whānau, and the tamariki.

One SWiS worker sits alongside others at kura as she has very fluent reo—to make sure the reo is being put in there for our children. That's where Te Rerenga Aki from Youth Services will come and support our Swissies—the programme is based on tikanga. Because a lot of children have loss of identity—it's a kaupapa Māori programme, based on whakapapa, ko wai au. (Manager)

Parents and teachers were wanting SWiS workers in other schools because of the mahi they saw them doing to support tamariki and whānau.

Provider organisations support and advocate for their SWiS workers who work in kura. They call on them to provide leadership within the organisation. They try to manage their workloads and their interactions with other agencies and with the community. They would dearly like more resourcing for SWiS workers in kura.

Workloads and resourcing issues

The specifications of a caseload for a SWiS worker indicate a maximum of 16 tamariki, but according to the managers the reality is that the workers often exceeded that number. The caseloads varied from 10 to 25 tamariki. One manager considered caseloads very hard to manage. SWiS workers wanted to work for the wellbeing of the whānau and they understood that the needs of the whānau came first, to the extent that they sometimes put the needs of the whānau before their own.

We sort of lead more by the ngākau, so that has its pros and cons as well. And it's really about manaaki i te iwi. And about how we were brought up and about how we look after the needs of our whānau. (Manager)

Providers who facilitated good relationships within their organisation and beyond, for example, in kura, provided the support structures to enable the right SWiS workers to be successful. They stressed that mainstream providers need to recognise that working in kura is different from working in schools and is a more intensive model.

All managers considered they were under-resourced and were challenged by working within a system that was geared for English-medium systems and expectations. They had to be flexible in their provision to manage areas of greatest need.

Its sort of swings and roundabouts. Ours is based on need. Now some of the principals wanted a SWiS worker five days a week. In the current system, we say we can't achieve that, and so we do the best we can. (Manager)

One manager considered that the system for allocating funding did not work well for kura given the way SWiS workers work in kura. He queried whether decision makers had enough understanding of kura kaupapa Māori practice to be able to audit the provider effectively.

Do they [auditors] have an understanding of kura kaupapa Māori practice? Because when they're sitting, and we're sitting in an auditing process; it seems to be more mainstream. About achieving the outcomes. And being judged against those criteria. And then having to explain the why. So if they could come with the knowledge of kura kaupapa Māori approaches and in the different areas, and why they are, and how it guides the practice; that would be really awesome.

Their contracting team... in their discussions when they come to do their visits; it's all about practice, it's all about sharing information. The question is when they report back, are they reporting back accurately? And what it actually means. So when they sit together to make decisions, you know my question is, who is that being discussed and is that criteria being taken into consideration? Or is it purely an economic value for service rather than wellbeing? So those are all significant determinants on how one acts with that wellbeing of the people in mind. There is

just that question of whether they are kind of looking at it or awarding it with the right lens. (Manager)

The manager then gave an example of when a provider was offered a contract that included a kura and a wharekura, but there were no SWiS Māori-language speakers.

They were fully mainstream. And we knew all that because we knew all of their staff. And we knew the manager, and we knew the background of the whole lot of them. And we were like – wow how did they get that?

Well then I think you start to understand oppression, and systemic repetitive oppression. Where the end use, which is us, and our kids are forced to change to a reo that they don't understand. And if you look at the millions of dollars that the government has actually invested, and has in the past, and now all of a sudden, they are not making a good investment. Because it's going to undo the investment that they had provided for earlier after all these years. So, from an economical sense, that's a waste of money.

I think SWiS is an awesome service, and when it gets reviewed, it needs to be peer reviewed by the ones that actually look after the contracts. (Manager)

Another organisation had asked for more SWiS workers as they couldn't meet the needs of the community. One SWiS worker sat on the care and protection panel and could follow up with tamariki who needed support, but were not eligible for SWiS worker support.

There is also transitioning our tamariki into intermediate, secondary. That's where they [Swissies] come in and continue to offer their whānau [support] after they leave. That is where the Swissie will hui with the principal, around the needs for our tamariki. And we will bring in the other services to tautoko. And be able to put in mentors to support them. Because it's a huge step when they leave primary to go to intermediate. [The Swissie] will talk to the principals there, or the dean, and counsellors, if they have counsellors there. And they will do a handover, in regard to the children that are entering that school. (Manager)

Our youth services are still there, supporting our tamariki. They give feedback to the Swissie about how they are doing. So, you are still getting that overview, you know? So, they are still getting updated on the progress of how they are going. Some parents have come back, they're frightened that, well my child left primary, is that it. Because you Swissies don't go into secondary, intermediate, college. So, what is going to happen to my child? So that's where they [Swissies] try to address the whānau and put meaningful tools in place. Because Swissies don't go into the colleges. (Manager)

HE KUPU WHAKAKAPI —

CONCLUSION

What can we learn from SWiS practice in kura, and what improvements can be made to benefit tamariki and whānau?

All the tamariki, whānau, and kura staff we spoke to saw their SWiS workers as valued community members. They had positive things to say about them, and were grateful for the support they provided.

Tamariki and whānau talked about the many benefits having a SWiS worker had brought them. Tamariki felt they had someone to talk to that they could trust, who was always in their corner. They were encouraged to find and pursue their strengths, passions, and dreams. Tamariki appeared more settled and happy, and more confident.

Tamariki could get help at early stages when it was needed. The strategies were useful for home and kura. Their SWiS worker helped them connect to their whānau, history, identity, and place. Their ability to communicate in te reo Māori was also strengthened.

SWiS workers' holistic view of support meant that whānau as well as tamariki benefited. SWiS workers took tamariki to appointments with health professionals, helped parents to strengthen their relationship with their tamaiti, facilitated relationships with institutions, and found and connected the whole whānau with support services. They also helped whānau learn strategies and behaviours to relate to each other.

The SWiS workers hold a critical role in maintaining stable long-term relationships with tamariki, whānau, and communities. He ngākau pono, he ngākau Māori ā rātou — they are a significant, dependable, trustworthy adult in the life of a tamaiti, and their support is not time bound to a 9am-5pm working day. These strong relationships also mean that whānau can trust their SWiS workers and have high expectations of them, both within and outside their core SWiS roles.

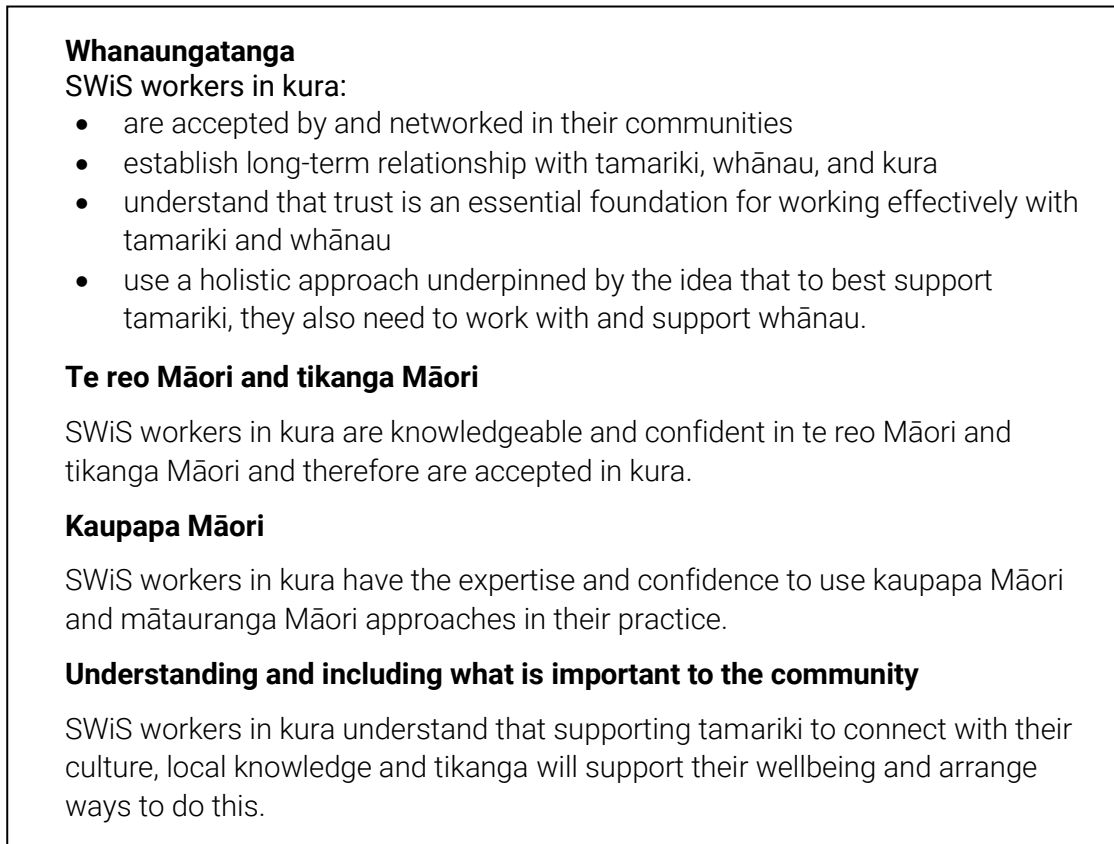
Almost everyone, including the SWiS workers themselves and the providers, considered the job that a SWiS worker does in a kura to be different than the job a SWiS worker would do in a school. The critical success factors for SWiS workers in kura were their relationships, their ability to speak te reo Māori and understand tikanga Māori, use of kaupapa Māori approaches, and their understanding of kura priorities and community. The kura involved in this study appear to have been very strategic about selecting SWiS workers who would be the right fit for their community.

The critical success factors for SWiS working in kura (Figure 1) have been drawn from conversations with participants in this study. They focus on the aspects of SWiS practice, based in te ao Māori, that are unique and essential for working in kura. These factors could also be viewed as a template to begin developing a formal profile for SWiS workers in kura.

You been the biggest change [name]. You're not that boy who wants to fight everyone. You've found a home. (Whānau)

I'm changed, yeah, I colour in, calm down, or just sit in the room. (Tamaiti)

Figure 1. Critical success factors for SWiS working in kura



The SWiS funding model is designed for English-medium schools and ways of working. It does not recognise the additional work, skills, and relationships of SWiS workers in kura. The commitment of SWiS workers to support whānau is long-term, and they put in time, effort, and care beyond the boundaries of their job descriptions. It is difficult to find the right people to fulfil these roles, and participants in this study agreed that SWiS workers in kura needed better remuneration, increased rauemi, funding, and recognition of the time required to work effectively in kura.

The language of kura is te reo Māori; therefore, SWiS workers must be able to communicate in te reo Māori. This ensures the most effective use of everyone's time. It shows respect for the tamaiti, their whānau, and the kura. It supports the teaching and learning that occurs within the kura. When SWiS workers are able to operate in te reo Māori the kura does not need to divert teaching resources to become translators for them.

Many of the participants in this study believed that the SWiS practice models used in kura could be usefully applied in all kura and schools by funding a model that:

- recognises the importance of developing and maintaining long-term stable relationships with the tamaiti, the whānau and the kura
- acknowledges the job is 24/7 and involves ongoing community involvement
- allows for flexibility and the time for the SWiS worker to embrace and be involved in the kaupapa of the community and the kura.

The SWiS workers themselves were highly valued, as was their role in supporting whānau and kura to access good wrap-around services in education, health, and social services. However, Oranga Tamariki systems and processes were seen to sometimes fail tamariki and their whānau, for example when tamariki were removed from their whānau and not reunited as promised. There was recognition among providers that although the SWiS system was valuable it needed some refinement both of accountability processes and of the tools available for use in kura. The managers of provider organisations identified some of the issues which we outlined in the previous section.

Finally, SWiS workers also have a brokering role to support whānau to access support from multiple agencies. This system could benefit from being streamlined.

RECOMMENDATIONS

From the research conducted, we make a series of recommendations for Oranga Tamariki to consider.

Recommendation 1: Increase resourcing for SWiS in kura kaupapa Māori and kura ā-iwi

Tamariki in kura benefit from long-term relationships with their SWiS worker. These types of relationships build trust with tamariki, whānau, and the community, and enable everyone to support tamariki to get the help they need at an early stage. These vital long-term relationships should be supported through funding, systems, and processes for appointing and resourcing SWiS workers in kura. SWiS workers are called on at any time of day or night, and their relationships with tamariki and whānau do not end when their funding allocation does. A group that includes SWiS workers and providers could be formed to work out how much of an increase in resourcing is needed.

Pai hoki kia mōhio he tangata kei reira ia ki te manaaki i aua tamariki. Kotahi anake te tamaiti e whakararu ana i te akomanga, kāre e taea te aro atu ki a ia ina he tokomaha ake kei konei. Nō reira, tino rawe te mōhio kei reira ia. Engari kotahi rā ia wiki. Pai ake mēnā ka noho ia i te katoa.
(Pastoral caregiver)

Recommendation 2: Ensure that SWiS workers who go into kura have te reo Māori me ngā tikanga Māori

Tamariki in kura interact through the medium of Māori, so SWiS workers who can kōrero Māori with tamariki are supporting ongoing language development. Communicating in te reo Māori is also a medium for developing stronger connections with whānau, history, identity, and place. SWiS workers who speak Māori are more readily accepted by tamariki, the kura, and the community. They also relieve kura of the burden of accommodating non-Māori speakers. This recommendation extends to all government agencies involved with kura.

Koirā tērā o ngā whāinga matua me kī, whai tāngata kōrero Māori nei ki roto i ngā wāhanga o te kāwanatanga, wā rātou nei tari.
(Pastoral caregiver)

Recommendation 3: Extend kaupapa Māori practices to English-medium schools

The SWiS practice models in kura which utilise practices derived from te ao Māori, as well as western practices, could be usefully applied in all kura and schools. An approach guided by whanaungatanga, te reo Māori and tikanga Māori, kaupapa Māori and an understanding of what is important to tamariki, whānau and the community could be extended from kura, to English-medium schools. Many of the people interviewed thought SWiS workers should be in every kura and school to support tamariki and whānau.

Recommendation 4: Review Oranga Tamariki systems and processes so that they align with kura policies and practices

A group could be formed to review Oranga Tamariki systems and processes (including processes to review SWiS providers and award contracts) and help ensure that they are fit for purpose and that they work for kura.

Recommendation 5: Review current tools used in kura and develop tools in te reo Māori

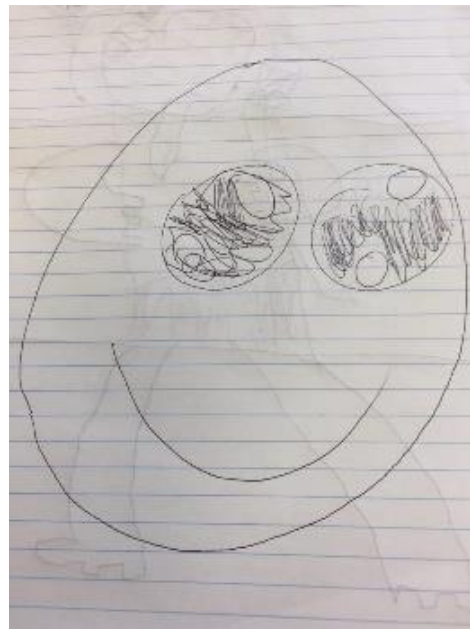
Tamariki (and their whānau) are currently judged and assessed using the SDQ tool which, according to some of the people we spoke with, may not accurately describe their strengths and challenges or enable all those involved to plan for next steps. People had strong ideas about how to find out what

the needs of a tamaiti are, and a group could be formed to review current tools and potentially develop new tools in te reo Māori. Such a group could include representatives from kura kaupapa Māori, kura ā-iwi, and SWiS workers in kura.

Recommendation 6: Improve coordination between agencies to provide effective wrap-around services for tamariki and whānau

Many tamariki and their whānau have trouble accessing services and entitlements, including essentials such as food, shoes, glasses, and medicines. They are often also involved with multiple agencies. SWiS workers become the “go-between” or broker of services to help whānau access support. They are the ones who support tamariki and whānau to make and keep appointments with health professionals and non-SWiS social workers. Improved coordination among agencies (including wrap-around services) to provide services and support to tamariki and whānau would also be beneficial.

*Me whai hoa a T. Me whai
hoa tōna tūranga —plus a
counsellor, a therapist,
occupational therapist,
speech therapist.
(Pastoral caregiver,
Hauora)*



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NGĀ TĀPIRITANGA — APPENDICES

He rangahau SWiS: Pātai mā ngā tamariki me te whānau

Kāore e tino mōhio ki ngā mahi a ngā kaimahi tauwhiro ki ngā kura. Kei te hīkaka au ki te rongo ki ō wheako i te taha o te kaimahi tauwhiro.

I don't know much about what social workers do in schools. I'm really keen to hear about your experiences with a social worker.

1. Kōrero mai mō ō mahi me ō kōrero i te taha o te kaimahi tauwhiro.

Can you tell me a bit about what you did or talked about.

2. Ki tō whakaaro, i pēhea te mahi tahi me te kaimahi tauwhiro?

What was it like to work with a social worker?

3. He aha ngā painga mōu o te mahi tahi me te kaimahi tauwhiro?

Whakamahara: He ngā mea e pai ana ki a koe ki te mahi tahi me te kaimahi tauwhiro?

What good things (benefits) did you (the tamaiti) get out of working with a social worker?

Prompt: What do you like about working with your social worker?

4. He aha ngā uauatanga o te mahi tahi me te hunga tauwhiro?

Is there anything difficult or hard about working with the social worker?

5. He painga mō tō whānau i te noho a te kaimahi tauwhiro ki te kura?

Does your whānau benefit from a social worker being at the kura?

6. Kua piki, kua heke ētahi mahi mōu, mō tō whānau rānei? Whakamāramatia mai.

Did any things change for you or your whānau from working with the social worker?

Prompt: Tell me about them.

7. He aha āna mahi i tino tautoko i a koe, i tō whānau rānei?

What things did the social worker do that were most useful for you or your whānau?

8. He aha ētahi atu kaupapa i te kura i āwhina i a koe, i tō whānau rānei?

Kua kōrero mai koe mō tēnei kaupapa [x]

[hei tauira kua kaha tō haere mai ki te kura]

He mea anō kei te kura i āwhina i a koe ki [x]

Whakamahara: Te urunga ki ngā mahi i tua atu i te marau (hākinakina, kapa haka, rangahau)?

Are there other things at the kura that have helped you or your whānau?

You just told about how you now are [x] (e.g., turning for school more often)

Is there anything else at the school that helped with [x]?

Prompt: Involvement in extra/co-curricular activities (sports, kapa haka, rangahau)?

9. He whakaaro āu mō te kura, mō te kaimahi tauwhiro rānei, mō te whakapiki ake i te kaupapa SWiS?

Have you got any suggestions for kura and social workers how they could improve the SWiS programme.

He rangahau SWiS: Pātai mā ngā kaiako tiaki hauora

1. Kōrero mai mō [name of kura] me te mahi o te SWiS ki konei.

Could you tell me a bit about [name of kura] and the role SWiS plays here.

2. Whakamāramahia mai pēhea te kura me te kaimahi tauwhiro e mahi tahi ai?

Ā, ka pēhea te kaimahi tauwhiro e mahi tahi ai me ngā kaiako?

How do SWiS workers work together with the pastoral team or school leaders?

How do SWiS workers work with teachers?

3. He aha ngā painga o te mahi tahi me te kaimahi tauwhiro ki tō kura?

What are the benefits of having a social worker at your school?

4. He uauatanga i puta mai i te urunga o te hunga tauwhiro ki tō kura?

Is there anything that's difficult or challenging in having a social worker at your kura?

5. He aha ngā āhuatanga ka tautoko i ngā mahi a SWiS i tō kura?

Whakamahara: ngā āhuatanga pai o te kaimahi tauwhiro/ whanaungatanga ki ngā kaiako, te kura, me te hapori.

What are the factors that make SWiS work well at your kura?

Prompt: characteristics of social worker/ pastoral team connections/ connection in community

6. He aha e whakapiki ai i te kaupapa SWiS ki tō kura?

What would make the SWiS programme work better at your school?

7. I tua atu i te mahi a te kaimahi tauwhiro, he aha ētahi atu tukanga a tō kura ki te tautoko i ngā tamariki me ō rātou whānau?

I whai wāhi rānei te kaimahi tauwhiro ki ēnei tukanga (hātepe)?

As well as the work the social worker does, what other things have your school done to support tamariki and their whānau?

Was the social worker involved in these processes?

8. He kōrero anō āu?

Is there anything else you want to say.

9. Pātai whakamutunga: Tēnā, whakarāpopotohia he aha tō tino whakaaro mō te kaupapa SWiS?

Can you sum up your overall view about SWiS?

He rangahau SWiS: Pātai mā te kaimahi tauwhiro

1. Kōrero mai ētahi kōrero mōu? Nō hea koe? Nā te aha i uru ai koe ki te mahi nei?

Tell me a bit about your background and how you came to do this work?

Ko tētahi o ngā kaupapa e arotia ana e mātou ko ngā tauira kaupapa Māori me ngā kaupapa Pākehā e whakamahi ana koe ki tō mahi. Ā, ka tūhono ai ēnei āhuatanga, kāore rānei?

One of the things we are really interested in is what kaupapa Māori and non-Māori models you use in your work.

2. He aha ngā tauira mahi me ngā tirohanga kaupapa Māori e whakamahi ai koe?

Can you tell me what kaupapa Māori practice models and approaches you use?

3. He aha ngā tauira mahi me ngā tirohanga kaupapa Pākehā e whakamahi ai koe?

Ka whakarerekēhia ēnei kia hāngai ki te kura?

Whakamahara: Te whakamahi i te SDQ

What non-Māori practice models and approaches do you use?

Do you adapt them in any way to use in kura?

Prompt: Use of SDQ

4. Pēhea te whakamahi i te tukanga (hātepe) arotake, me te tukanga whakaputa?

Ka tautoko, ka whakararu rānei ēnei tukanga i tō mahi?

How do the assessment and exit processes work?

Do they help or hinder your practice? How?

5. He kaupapa anō e whakamahia ana e koe hei tautoko i ngā tamariki me ō rātou

whānau?

Whakamahara: Te rerekētanga o te kura pūtaka me ērā atu kura.

Is there anything else you do to support tamariki and whānau?

Prompt: Difference between base school and other schools.

6. He kaupapa anō e whakamahia ana e koe hei tautoko i ngā tamariki me ō rātou whānau ki ngā kura kaupapa Māori? Tō whanaungatanga ki te kura. He rerekē rānei te mahi ki te kura kaupapa Māori me te kura auraki?

Whakamahara: Ngā tamariki Māori ki te kura kaupapa me te kura auraki? Ngā tamariki Pākehā/tauiwi ki ngā kura?

Are there any factors we haven't talked about that assist you to work with tamariki and whānau in kura kaupapa Māori? e.g. How you work with the school.

Are there differences between working in kura kaupapa Māori and English medium?

Prompts: Māori children in the different mediums. Any difference with non-Māori?

7. He kaupapa e whakararu i te tautoko i ngā tamariki me ō rātou whānau i roto i ngā kura kaupapa Māori?

Are there things that we haven't talked about that get in the way of supporting tamariki and whānau in kura kaupapa Māori?

8. He aha ngā rerekētanga kua kitea e koe i te whakawhanaketanga o ngā tamariki me ō rātou whānau nā tō mahi? Whakamahara: He aha ngā hua?

In what ways have you seen tamariki or their whānau change through your work with them?
Prompt: Look for benefits.

9. Ki tō whakaaro, mā te aha e whakapai ake te tauira SWiS ki ngā kura kaupapa Māori?

What ideas do you have about improving/enhancing the SWiS model in kura kaupapa Māori?

10. He kōrero anō āu?

Is there anything else you want to say?

11. Pātai whakamutunga: Tēnā, whakarāpopotohia he aha tō tino whakaaro mō te kaupapa SWiS?

Can you sum up your overall view?

He rangahau SWiS: Pātai mā ngā rōpū tauwhiro

Providers

- 1. Kōrero mai mō tō rōpū me āna mahi e pā ana ki te SWiS i roto i te rōpū nei?**
Can you tell me a bit about your organisation and the role that SWiS plays within the organisation?
- 2. Tokohia ngā kaimahi tauwhiro i te kura (kaimahi SWiS)?**
How many SWiS workers do you have?
- 3. E hia ngā kura auraki me ngā kura kaupapa kua uru mai ki te mahi SWiS a tō rōpū?**
How many schools and kura are you working with?
- 4. Kōrero mai mō te mahi SWiS i roto i tō rōpū?**
What can you tell us about how SWiS practice works here?
- 5. He aha te āhua o te mahi SWiS i roto i te kura kaupapa Māori?**
What is normal practice for SWiS in a kura kaupapa Māori?
- 6. He rerekē te mahi SWiS ki te kura kaupapa Māori me te kura auraki?**
Is there a difference between SWiS practice in kura kaupapa Māori and English-medium schools?
- 7. He aha ētahi atu kaupapa e whakahaeretia e tō rōpū e pā ana ki te mahi tauwhiro i te taha o ngā tamariki?**
What other programmes does your organisation have that involve social work with tamariki?
- 8. He kōrero anō āu?**
Catch all—Is there anything else you want to say?
- 9. Pātai whakamutunga: Tēnā, whakarāpopotohia he aha tō tino whakaaro mō te kaupapa SWiS?**
Can you sum up your overall view about SWiS?

Social Workers in Schools Research Project	Te Hinonga Hunga Tauwhiro i te Kura
(information for tamaiti and their whānau)	(pārongo mō te tamaiti me te whānau)
The New Zealand Council for Educational Research (NZCER) is undertaking research about the Social Workers in Schools (SWiS) programme. The focus of our research is the experiences of tamariki and their whānau within the programme.	Kei te rangahau te Rūnanga Rangahau Mātauranga o Aotearoa i te hōtaka Te Hunga Tauwhiro i te Kura (SWiS). Ko te tirohanga o tā mātou rangahau ko ngā wheako o ngā tamariki me ō rātou whānau i roto i te hōtaka.
The research is funded by Oranga Tamariki—Ministry for Children and conducted in kura kaupapa Māori ² by NZCER.	Ko te kaituku pūtea ko Oranga Tamariki, ā, e whakahaeretia ana ki ngā kura kaupapa Māori e NZCER.
Why we are talking to you and your tamaiti	He aha te take e kōrero ana mātou ki a koe me tō tamaiti
We are talking to tamariki and their parents/caregivers who have taken part in the SWiS programme. We would like you and your tamaiti to take part in this research. We want to ask you about benefits and challenges you and your tamaiti have experienced in taking part in the SWiS programme.	E kōrero ana mātou ki ngā tamariki me ō rātou mātua/kaitiaki kua uru ki te hōtaka SWiS. E pīrangi ana mātou kia uru mai koe me tō tamaiti ki tēnei mahi rangahau. E pīrangi ana mātou ki te uiui i a koe mō ngā painga me ngā uauatanga i kitea e koe me tō tamaiti i roto i te hōtaka SWiS.
Your tamaiti was selected because they have been within the SWiS programme for at least 6 months and we think that what you and they have to say will help us understand what is working with the SWiS programme and what needs to be improved.	I kōwhiria tō tamaiti nā te mea kua ono marama ia i roto i te hōtaka SWiS. E whakapae ana mātou e āhei ana koe me tō tamaiti ki te āwhina i a mātou ki te mōhio he aha ngā painga o te hōtaka, ā, he aha ngā mea me whakatika i roto i te horopaki kura kaupapa Māori.
As well as there being an opportunity for you and your tamaiti to have your perspective heard, we will provide kai at the interview and a koha to you and your tamaiti.	Atu i te āheinga kia rangona tō whānau me tō tamaiti, ka haria mai e mātou he kai, me tētahi paku koha.
The research process	Te tukanga rangahau
If you agree to take part in the research we will come and interview you in a place that suits you.	Ki te whakaae koe ki te uru mai ki te rangahau, ka haere mai mātou me te uiui i tō whānau me

² References to kura kaupapa Māori is inclusive of kura ā-iwi.

The interview could be at the kura kaupapa, or somewhere outside of the kura.	tō tamaiti i te wāhi e pai ana mā koutou. Ka tū pea te uiuinga ki te kura kaupapa, ki tētahi atu wāhi rānei.
We will ask you questions and write notes during the interview. We will also audio-record as a backup to our notes. Nobody but us—the NZCER researchers—will hear any audio recordings.	Ka uiui mātou i a koe, ā, ka tuhi i ngā kōrero. Ka hopu kōrero mā te hopureo hei tautoko i ā mātou tuhinga. Kāore tētahi—atu i ngā kairangahau o NZCER—e rongo ai i aua kōrero.
We will ask you to sign a consent form saying that you agree to be interviewed. Your tamaiti will be able to give verbal consent if s/he prefers.	E pīrangi ana mātou kia waitohu koe i te puka whakaae e tohu ana i tō whakaaetanga kia uiuia. E pai ana kia whakaae ā-waha tō tamaiti.
Confidentiality and anonymity	Te muna o te kōrero me te tangata
We will not name you or your tamaiti, or say anything that might publicly identify you or them in meetings, discussions, or written material. We will not name or identify the kura kaupapa Māori that your tamaiti attends.	Kāore mātou e whakaingoa i a koe, i tō ākongā rānei. Kāore hoki mātou e kōrero i tētahi kōrero e tautohu ā-tūmatanui i ō kaimahi, i tō kura rānei ki ngā hui, ki ngā kōrerorero, ki ngā tuhinga anō hoki.
Reporting the research	Te pūrongorongo i te rangahau
We will write about this research for Oranga Tamariki (the funder). This report will be used by them, along with other research, to understand what is working with the SWiS programme and what needs to be improved.	Ka tuhi kōrero mātou mō te rangahau nei mō Oranga Tamariki (te kaituku pūtea). Ka whakamahia tēnei pūrongo e rātou, tae atu ki ētahi atu rangahau, ki te mārāma he aha ngā painga o te hōtaka SWiS, ā, he aha me whakatika.
Others taking part in the research	Ētahi atu e uru ana ki te rangahau
Please note we will also be interviewing the social worker that your tamaiti has worked with as well as staff at the school who are responsible for the SWiS programme.	Me mōhio mai koe ka uiuia te kaimahi tauwhiro i mahi i te taha o tō tamaiti me ngā kaimahi o te kura e noho haepapa mō te hōtaka SWiS.
NZCER researchers and contact details	Ko ngā kairangahau nō NZCER me ngā taipitopito whakapā
The researchers working with you are Basil Keane and Maraea Hunia.	Ko ngā kairangahau e mahi tahi ana me koe ko Basil Keane rāua ko Maraea Hunia.
If you have any questions or want to talk about any of this, please get in touch with:	Mēnā he pātai āu, e pīrangi ana rānei koe ki te kōrero mō tēnei, tēnā, whakapā mai ki:

Basil Keane	Basil Keane
Senior Researcher	Kairangahau Matua
Email: basil.keane@nzcer.org.nz	Īmēra: basil.keane@nzcer.org.nz
Phone: 04 802 1441	Tau waea: 04 802 1441
Thank you for your time. We will be in touch to confirm arrangements for the visit and interviews.	Tēnā koe mōu i pānui i ngā kōrero nei. Ākuanei whakapā ai mātou ki te whakarite i te toro atu me ngā uiuitanga.

Puka whakaae—tamaiti

Kua pānui au i te Puka Pārongo mō te Hinonga Te Hunga Tauwhiro i Te Kura, ā, e whakaae ana au kia uiuia.

Āe Kāo

E whakaae ana au kia hopukia taku kōrero mā te hopu reo.

Āe Kāo

Kōwhiringa, whakaaetanga ā-waha

(Me pātai: E pīrangi ana koe ki te whakakī i te puka, e pai ana rānei koe kia kī āe.)

Kua whakaae ā-waha:

Āe Kāo

Puka whakaae—Mātua/kaitiaki

Kua pānui au i te Puka Pārongo mō te Hinonga Hunga Tauwhiro i te Kura, ā, e whakaae ana kia uiuia au, me taku tamaiti.

Āe Kāo

E whakaae ana au kia hopukia taku kōrero mā te hopu reo.

Āe Kāo

Te ingoa o te tamaiti: _____

Te ingoa o te mātua/kaitiaki: _____

I waitohua e te tamaiti: _____

I waitohua e te mātua/kaitiaki: _____

Te rā nei: _____

Ka kohia tēnei puka i te tūtakitanga mō te uiuinga.

Consent form—tamaiti

I have read the Social Workers in Schools Information Sheet and I agree to be interviewed.

Yes No

I agree for my interview to be recorded.

Yes No

Oral consent option

(Ask: Are you happy to fill in the form, or are you happy to say yes to being interviewed?)

Oral agreement:

Yes No

Consent form—Parent/Caregiver

I have read the Social Workers in Schools Information Sheet and I agree for me and my child to be interviewed.

Yes NO

I agree for my interview to be recorded.

Yes No

Child's name: _____

Parent's/caregiver's name: _____

Child's signature: _____

Parent's/caregiver's signature: _____

Today's date: _____

We will collect this form at the interview.

Social Workers in Schools Research Project	Te Hinonga Hunga Tauwhiro i te Kura
(information for tumuaki)	(pārongo mō te tumuaki)
Kei te tumuaki, tēnā koe	
The New Zealand Council for Educational Research (NZCER) is undertaking research about the Social Workers in Schools (SWiS) programme. The focus of our research is the experiences of tamariki and their whānau within the programme. We are also interested in hearing about the experiences of pastoral care staff and SWiS workers involved in implementing the SWiS programme in kura kaupapa Māori.	Kei te rangahau te Rūnanga Rangahau Mātauranga o Aotearoa i te hōtaka mō Te Hunga Tauwhiro i te Kura. Ko te tirohanga o tā mātou rangahau ko ngā wheako o ngā tamariki me ō rātou whānau i roto i te hōtaka. Kei te pīrangi hoki mātou kia rongo kōrero mō ngā wheako o ngā kaimahi tiaki hauora me te hunga tauwhiro e whakahaere ana i te hōtaka SWiS ki ngā kura kaupapa Māori.
The research is funded by Oranga Tamariki–Ministry for Children and conducted in kura kaupapa Māori by NZCER.	Ko te kaituku pūtea ko Oranga Tamariki, ā, e whakahaeretia ana ki ngā kura kaupapa Māori e NZCER.
Why do we want to come to your kura?	He aha te take e pīrangi ana mātou ki te haere ki tō kura?
We are talking to tamariki and their parents/caregivers, pastoral care staff and SWiS workers who have been involved in the implementation of the SWiS programme.	E kōrero ana mātou ki ngā tamariki me ō rātou mātua/kaitiaki, ngā kaimahi tiaki hauora me te hunga tauwhiro e whakahaere ana i te hōtaka SWiS.
Your kura was selected because it had at least one ākonga and SWiS worker who have worked together for at least six months. We think that the ākonga and their whānau, the SWiS worker, and pastoral care staff involved in the SWiS programme will be able to help us understand what is working with the programme and what needs to be improved within a kura kaupapa Māori setting. This is an opportunity for your kura and ākonga to have your views heard on the SWiS programme.	I kōwhiria tō kura, nā te mea tērā tētahi ākonga nō tō kura me tētahi kaimahi SWiS kua mahi tahi mō ngā marama e ono. E whakaaro ana mātou mātou e āhei ana te ākonga, tō rātou whānau, te kaimahi SWiS, me ngā kaimahi tiaki hauora i uru ki te hōtaka SWiS ki te āwhina i a mātou ki te mōhio he aha ngā painga o te hōtaka, ā, he aha ngā mea me whakatika i roto i te horopaki kura kaupapa Māori. He āheinga tēnei mā tō kura me tō ākonga kia rangona ai ngā whakaaro e pā ana ki te hōtaka SWiS.
The research process	Te tukanga rangahau

<p>We would like you to agree to [insert name of kura] being part of the SWiS research project. If you agree we will interview one or two ākonga from your kura who have been part of the SWiS programme and, separately, interview the SWiS worker that has worked with them. The ākonga will be interview with their parents/caregiver.</p>	<p>Kei te pīrangi mātou kia whakaae koe ki te urunga o [insert name of kura] i ki te hinonga rangahau SWiS. Ki te whakaae koe, ka uiuia e mātou tētahi ākonga i tō kura kua uru ki te hōtaka SWiS, ā, ka uiui hoki i te kaimahi SWiS i mahi tahi me taua tamaiti. Ka uiuia te ākonga i te taha o ōna mātua/kaitiaki.</p>
<p>We would also like to interview the pastoral care staff at your kura who have been involved with the SWiS programme. This may include you, as tumuaki, senior leadership and or the Special Education Needs Coordinator (SENCO). We would like you to identify the appropriate staff members to speak to. We will look to interview the pastoral leads together. If you agree to this please sign the consent form below and let us know which staff members to interview.</p>	<p>E pīrangi ana hoki mātou ki te uiui i ngā kaimahi tiaki hauora ki tō kura kua whakahaere i te hōtaka SWiS. Ko koe pea, te tumuaki, ko ngā kaiako hautū, tae atu ki te SENCO rānei. E pīrangi ana mātou kia tautohu i ngā kaimahi tika kia uiuia. Ka uiuia ngā kaimahi tiaki hauora ki te hui kotahi. Ki te whakaae koe ki tēnei, waitohua te puka whakaae i raro iho nei, ā, whakamōhio mai ko wai ngā kaimahi tika kia uiuia.</p>
<p>Confidentiality and anonymity</p>	<p>Te muna o te kōrero me te tangata</p>
<p>We will not name you or your ākonga, or say anything that might publicly identify any of your staff or your kura in meetings, discussions, or written material.</p>	<p>Kāore mātou e whakaingoa i a koe, i tō ākonga rānei. Kāore hoki mātou e kōrero i tētahi kōrero e tautohu ā-tūmatanui i ō kaimahi, i tō kura rānei ki ngā hui, ki ngā kōrerorero, ki ngā tuhinga rānei.</p>
<p>Reporting the research</p>	<p>Te pūrongo i te rangahau</p>
<p>We will write about this research for Oranga Tamariki (the funder). This report will be used by them, along with other research, to understand what is working with the SWiS programme and what needs to be improved.</p>	<p>Ka tuhi kōrero mātou mō te rangahau nei mō Oranga Tamariki (te kaituku pūtea). Ka whakamahia tēnei pūrongo e rātou, tae atu ki ētahi atu rangahau, ki te mārāma he aha ngā painga o te hōtaka SwiS, ā, he aha me whakatika.</p>
<p>NZCER researchers and contact details</p>	<p>Ko ngā kairangahau nō NZCER me ngā taipitopito whakapā</p>
<p>The researchers working with you are Basil Keane and Maraea Hunia.</p>	<p>Ko ngā kairangahau e mahi tahi ana me koe ko Basil Keane rāua ko Maraea Hunia.</p>
<p>If you have any questions or want to talk</p>	<p>Mēnā he pātai āu, e pīrangi ana rānei koe ki te</p>

about any of this, please get in touch with:	kōrero mō tēnei, tēnā, whakapā mai ki:
Basil Keane	Basil Keane
Senior Researcher	Kairangahau Matua
Email: basil.keane@nzcer.org.nz	Īmēra: basil.keane@nzcer.org.nz
Phone: 04 802 1441	Tau waea: 04 802 1441
Thank you for your time. We will be in touch to confirm arrangements for the visit and interviews.	Tēnā koe mōu i pānui mai i tēnei. Ākuanei whakapā ai mātou ki te whakarite i te toro atu me ngā uiuitanga.

Puka whakaae—Tumuaki

Kua pānui au i te Puka Pārongo mō te hōtaka Te Hunga Tauwhiro i te Kura, ā, e whakaae ana au kia uru taku kura ki tēnei rangahau.

☐ Āe ☐ Kāo

Tō ingoa: _____

Tō tūranga: _____

Te ingoa o te kura _____

Waitohu: _____

Te rā nei: _____

(Tēnā, whakahokia mai tēnei puka ki a basil.keane@nzcer.org.nz, pōhi atu rānei ki a Basil Keane, NZCER, Pouaka Poutāpeta 3237, Te Whanganui-a-Tara)

Consent form—Principal

I have read the Information Sheet about the Social Workers in Schools Research Project and agree to my kura taking part in this research

Yes No

Your full name: _____

Your position: _____

Name of your kura _____

Signature: _____

Today's date: _____

(Please email this form to basil.keane@nzcer.org.nz or post to Basil Keane, NZCER, PO Box 3237, Wellington)

Social Workers in Schools Research Project	Te Hinonga Hunga Tauwhiro i te Kura
(information for pastoral care staff)	(pārongo mō ngā kaimahi tiaki hauora)
Tēnā koe	
The New Zealand Council for Educational Research (NZCER) is undertaking research about the Social Workers in Schools (SWiS) programme. The focus of our research is the experiences of tamariki and their whānau within the programme. We are also interested in hearing about the experiences of school staff and SWiS workers involved in implementing the SWiS programme in kura kaupapa Māori.	Kei te rangahau te Rūnanga Rangahau Mātauranga o Aotearoa i te hōtaka mō Te Hunga Tauwhiro i te Kura. Ko te tirohanga o tā mātou rangahau ko ngā wheako o ngā tamariki me ō rātou whānau i roto i te hōtaka. Kei te pīrangi hoki mātou kia rongo kōrero mō ngā wheako o ngā kaimahi tiaki hauora me te hunga tauwhiro kei te whakahaere i te hōtaka SwiS ki ngā kura kaupapa Māori.
The research is funded by Oranga Tamariki—Ministry for Children and conducted in kura kaupapa Māori by NZCER.	Ko te kaituku pūtea ko Oranga Tamariki, ā, e whakahaeretia ana ki ngā kura kaupapa Māori e NZCER.
Why do we want to talk to you?	He aha te take e pīrangi ana mātou ki te kōrero ki a koe?
The tumuaki of your kura has nominated you as one of the pastoral care staff with a role in the SWiS programme. As well as talking to ākonga and the SWiS worker that they have worked with, we would like to talk to you about your experiences with the SWiS programme. What have been the benefits, and what have been the difficulties you have found with the programme.	Kua kī mai te tumuaki ko koe tētahi o ngā kaimahi tiaki hauora ki te kura, e tautoko ana i te hōtaka SWiS. Atu i te kōrero ki te ākonga me te kaimahi SWiS i mahi i tōna taha, ka pīrangi mātou ki te kōrero ki a koe mō ō wheako i roto i te hōtaka SWiS. He aha ngā hua, ā, he aha ngā uauatanga kua kitea e koe i roto i te hōtaka nei.
This is an opportunity for your kura and ākonga to have your views heard on the SWiS programme.	He āheinga tēnei mā tō kura me tō ākonga kia rangona ai ngā whakaaro e pā ana ki te hōtaka SWiS.
The research process	Te tukanga rangahau
If you agree to take part in the research we will organise to interview you at the same time as other pastoral care staff at your kura kaupapa.	Ki te whakaae koe ki te rangahau, ka whakarite mātou kia uiui i a koe me ngā kaimahi tiaki hauora i te wā kotahi ki tō kura.
We will ask you questions and write notes during the interview. We will also audio-record as a backup to our notes. Nobody but us—the NZCER	Ka uiui mātou i a koe, ā, ka tuhi i ngā kōrero. Ka hopu kōrero mā te mīhini hopu kōrero hei tautoko i ā mātou tuhinga. Kāore tētahi—atu i

researchers—will hear any audio recordings.	ngā kairangahau o NZCER—e rongō ai i aua kōrero.
We will ask you to sign a consent form saying that you agree to be interviewed.	E pīrangī ana mātou kia waitohu koe i te puka whakaae e tohu ana i tō whakaaetanga kia uiuia.
Confidentiality and anonymity	Te muna o te kōrero me te tangata
We will not name you or your ākonga, or say anything that might publicly identify your kura in meetings, discussions, or written material.	Kāore mātou e whakaingoa i a koe, i tō ākonga rānei. Kāore hoki mātou e kōrero i tētahi kōrero e tautohu ā-tūmatanui i ō kaimahi, i tō kura rānei ki ngā hui, ki ngā kōrerorero, ki ngā tuhinga anō hoki.
Reporting the research	Te pūrongorongo i te rangahau
We will write about this research for Oranga Tamariki (the funder). This report will be used by them, along with other research, to understand what is working with the SWiS programme and what needs to be improved.	Ka tuhi kōrero mātou mō te rangahau nei mō Oranga Tamariki (te kaituku pūtea). Ka whakamahia tēnei pūrongo e rātou, tae atu ki ētahi atu rangahau, ki te mārama he aha ngā painga o te hōtaka SWiS, ā, he aha me whakatika.
NZCER researchers and contact details	Ko ngā kairangahau nō NZCER me ngā taipitopito whakapā
The researchers working with you are Basil Keane and Maraea Hunia.	Ko ngā kairangahau e mahi tahi ana me koe ko Basil Keane rāua ko Maraea Hunia.
If you have any questions or want to talk about any of this, please get in touch with:	Mēnā he pātai āu, e pīrangī ana rānei koe ki te kōrero mō tēnei, tēnā, whakapā mai ki:
Basil Keane	Basil Keane
Senior Researcher	Kairangahau Matua
Email: basil.keane@nzcer.org.nz	Īmēra: basil.keane@nzcer.org.nz
Phone: 04 802 1441	Tau waea: 04 802 1441
Thank you for your time. We will be in touch to confirm arrangements for the visit and interviews.	Tēnā koe mōu i pānui mai i tēnei. Ākuanei whakapā ai mātou ki te whakarite i te toro atu me ngā uiuitanga.

Puka whakaae—Kaimahi tiaki hauora

Kua pānui au i te Puka Pārongo mō te Hinonga Hunga Tauwhiro i roto i ngā kura, ā, e whakaae ana au kia uiuia mō te rangahau nei.

Āe Kāo

E whakaae ana au kia hopukia taku kōrero mā te hopu reo

Āe Kāo

Tō ingoa: _____

Tō tūranga: _____

Te ingoa o tō kura: _____

Waitohu: _____

Te rā nei: _____

(Tēnā, whakahokia mai tēnei puka ki a basil.keane@nzcer.org.nz, pōhi atu rānei ki a Basil Keane, NZCER, Pouaka Poutāpeta 3237, Te Whanganui-a-Tara)

Consent form—Pastoral care staff

I have read the Information Sheet about the Social Workers in Schools Research Project agree to be interviewed as part of this research

Yes No

I agree for my interview to be recorded

Yes No

Your full name: _____

Your position: _____

Name of your kura: _____

Signature: _____

Today's date: _____

(Please email this form to basil.keane@nzcer.org.nz or post to Basil Keane, NZCER, PO Box 3237, Wellington)

Social Workers in Schools Research Project – Information for SWiS provider organisation

Tēnā koe

The New Zealand Council for Educational Research (NZCER) is undertaking research about the Social Workers in Schools (SWiS) programme. The focus of our research is the experiences of tamariki and their whānau within the programme. We are also interested in hearing about the experiences of SWiS workers involved in implementing the SWiS programme in kura kaupapa Māori.

The research is funded by Oranga Tamariki—Ministry for Children and conducted in kura kaupapa Māori by NZCER.

Why do we want to talk to your organisation

We are talking to tamariki and their parents/caregivers, school leaders and SWiS workers who have been involved in the implementation of the SWiS programme.

Your organisation was selected because one of your SWiS workers has worked for at least six months with a tamaiti at a kura kaupapa which has agreed to take part in our research. We think the SWiS worker and a representative of your organisation will be able to help us understand what is working with the SWiS programme and what needs to be improved within a kura kaupapa Māori setting. This is an opportunity for your organisation to have its views heard.

The research process

We would like you to agree to your organisation being part of the SWiS research project. If you agree, we will interview the SWiS worker who has worked with ākonga at [insert name of kura] and a representative of your organisation who can tell us about your role in the SWiS programme.

We would like you to confirm that you give permission for us to speak to the SWiS worker at [insert name of kura] and identify the best person for us to speak to from your organisation.

Confidentiality and anonymity

We will not name anyone involved with your organisation, or say anything that might publicly identify any of your staff in meetings, discussions, or written material.

Reporting the research

We will write about this research for Oranga Tamariki (the funder). This report will be used by them, along with other research, to understand what is working with the SWiS programme and what needs to be improved.

NZCER researchers and contact details

The researchers working with you are Basil Keane and Maraea Hunia.

If you have any questions or want to talk about any of this, please get in touch with:

Basil Keane

Kairangahau Matua—Senior Researcher

Email: basil.keane@nzcer.org.nz

Phone: 04 802 1441

Thank you for your time. We will be in touch to confirm arrangements for the visit and interviews.

Social Workers in Schools Research Project – information for SWiS provider representative

Tēnā koe

The New Zealand Council for Educational Research (NZCER) is undertaking research about the Social Workers in Schools (SWiS) programme. The focus of our research is the experiences of tamariki and their whānau within the programme. We are also interested in hearing about the experiences of SWiS workers involved in implementing the SWiS programme in kura kaupapa Māori and the organisations they work for.

The research is funded by Oranga Tamariki—Ministry for Children and conducted in kura kaupapa Māori by NZCER.

Why do we want to talk to you?

Your organisation has nominated you as a representative to speak about your organisation's role in implementing the SWiS programme. We would like to talk to you about your organisation's experiences with the SWiS programme. What are the benefits of the programme and what are the issues with the programme.

This is an opportunity for your organisation to have its views heard on the SWiS programme.

The research process

If you agree to take part in the research we will organise a time to interview you by phone.

We will ask you questions and write notes during the phone interview. We will also audio-record as a backup to our notes. Nobody but us—the NZCER researchers—will hear any audio recordings.

We will ask you to sign a consent form saying that you agree to be interviewed.

Confidentiality and anonymity

We will not name you or your organisation, or say anything that might publicly identify any members of your organisation in meetings, discussions, or written material.

Reporting the research

We will write about this research for Oranga Tamariki (the funder). This report will be used by them, along with other research, to understand what is working with the SWiS programme and what needs to be improved.

NZCER researchers and contact details

The researchers working with you are Basil Keane and Maraea Hunia.

If you have any questions or want to talk about any of this, please get in touch with:

Basil Keane

Kairangahau Matua—Senior Researcher

Email: basil.keane@nzcer.org.nz

Phone: 04 802 1441

Thank you for your time. We will be in touch to confirm arrangements for the visit and interviews.

Consent form—SWiS provider representative

I have read the Information Sheet about the Social Workers in Schools Research Project
and agree for my organisation to take part in this research

Yes No

Your full name: _____

Your position: _____

Name of SWiS provider organisation: _____

Signature: _____

Today's date: _____

(Please email this form to basil.keane@nzcer.org.nz or post to Basil Keane, NZCER, PO Box 3237,
Wellington)

Social Workers in Schools Research Project

(information for SWiS worker)

Tēnā koe

The New Zealand Council for Educational Research (NZCER) is undertaking research about the Social Workers in Schools (SWiS) programme. The focus of our research is the experiences of tamariki and their whānau within the programme. We are also interested in hearing about the experiences of SWiS workers involved in implementing the SWiS programme in kura kaupapa Māori and the organisations they work for.

The research is funded by Oranga Tamariki—Ministry for Children and conducted in kura kaupapa Māori by NZCER.

Why do we want to talk to you?

We would like to talk to you about your experiences as a SWiS worker. What are the benefits of the programme and what are the issues with the programme.

The research process

If you agree to take part in the research we will organise a time to interview you.

We will ask you questions and write notes during the interview. We will also audio-record as a backup to our notes. Nobody but us—the NZCER researchers—will hear any audio recordings.

We will ask you to sign a consent form saying that you agree to be interviewed.

Confidentiality and anonymity

We will not name you or your organisation, or say anything that might publicly identify any one you work with, including whānau and tamariki in discussions, or written material.

Reporting the research

We will write about this research for Oranga Tamariki (the funder). This report will be used by them, along with other research, to understand what is working with the SWiS programme and what needs to be improved.

NZCER researchers and contact details

The researchers working with you are Basil Keane and Maraea Hunia.

If you have any questions or want to talk about any of this, please get in touch with:

Basil Keane

Kairangahau Matua—Senior Researcher

Email: basil.keane@nzcer.org.nz

Phone: 04 802 1441

Thank you for your time. We will be in touch to confirm arrangements for the visit and interviews.

Puka whakaae—Kaimahi tauwhiro

Kua pānui au i te Puka Pārongo mō te Hinonga Hunga Tauwhiro i roto i ngā kura, ā, e whakaae ana au kia uiuia mō te rangahau nei.

Āe Kāo

E whakaae ana au kia hopukia taku kōrero mā te hopu reo

Āe Kāo

Tō ingoa: _____

Tō tūranga: _____

Te ingoa o tō kura: _____

Waitohu: _____

Te rā nei: _____

(Tēnā, whakahokia mai tēnei puka ki a basil.keane@nzcer.org.nz, pōhi atu rānei ki a Basil Keane, NZCER, Pouaka Poutāpeta 3237, Te Whanganui-a-Tara)

Consent form—SWiS worker

I have read the Information Sheet about the Social Workers in Schools Research Project
and agree to take part in this research

Yes No

Your full name: _____

Your position: _____

Name of SWiS provider you work for: _____

Signature: _____

Today's date: _____

(Please email this form to basil.keane@nzcer.org.nz or post to Basil Keane, NZCER, PO Box 3237,
Wellington)

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